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LIFE

OF

REV. HOSEA BALLOU;

WITH

ACCOUNTS OF HIS WRITINGS,

AND

BIOGRAPHICAL SKETCHES OF HIS SENIORS AND EARLY CONTEMPORARIES IN THE UNIVERSALIST MINISTRY.

BY

THOMAS WHITTEMORE.

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST." — Rom. 1: 16.

VOL. III.

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PREFACE

TO VOLUME THIRD.

In bringing the third volume of the biography of Rev. Hosea Ballou to a close, I cannot fail to acknowledge my unfeigned gratitude to the Giver of every good and perfect gift, for the preservation of my life yet a little longer. An attack of paralysis while I was in the pulpit on the 22d of October last, admonished me that I hold my earthly existence by a very uncertain tenure, and that it is doubtful whether I shall be able to finish all the works I had designed for the benefit of my brethren of "the faith once delivered to the saints."

The volume before me, it will be seen, covers sixteen years of father Ballou's life, commencing at the time of the discontinuance of the *Universalist Magazine*, in 1828, when he ceased to be an editor, and coming up to the time of the settlement of a colleague over the society in School-street, in 1844. Many important matters will be found to be treated of herein; namely, his views of the question whether God is the author of all things, his writings in the *Expositor*, his review of Channing on the subject of future retribution, his distinct treatise on that subject, his addresses at the union conference meetings in 1842 and 1843. The reader cannot fail to perceive how constantly father Ballou was employed. At every ordination, installation, dedication, or, indeed, public meeting of Universalists of any kind, the brethren were very desirous that he might be present. No one thing gave a stronger assurance of a good and profitable meeting, than the declaration, "father Ballou has come." All these meetings he could not attend; they were too numerous: but who can avoid surprise to see a man of his age present at so many? During the most of the time covered by this volume, the present railroad conveniences of New England were far from being completed; but he would ride in a chaise, or stage, or in any other way which was common, caring little what it was, if it carried him safely to the place of his destination. It was in the time here described he came to be regarded as *a father* in our Israel; and subsequently he was ever known as "father Ballou."

It remains for us only to say, that one more volume will complete the work; which will be brought out the following spring, and will contain a complete index to the whole series.

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CHAPTER XVII.

FROM THE CLOSE OF THE "UNIVERSALIST MAGAZINE" TO THE COMMENCEMENT OF THE "EXPOSITOR."

JULY 1828 TO JULY 1830.

SECTION I. — BRIEF REVIEW OF THE PAST.

In commencing a new section of this biography, it will be useful to look back upon what we have done in the preceding volume. One fact must have struck the intelligent reader with force, namely, that the ten years of Mr. Ballou's life which succeeded his removal to Boston were years of more active duty, and of more close application, than any other period. All his powers were called into exercise. He gave himself wholly to his profession. His family caused him scarcely any concern. His faithful, cheerful, prudent wife, almost always at home, taught her children to love and reverence their father,— a duty which it did not require much teaching to lead them to do. The effect of her example, the attractions of his character, the power of love to beget love, the peaceful natural dispositions of the children, all tended to make his home the happiest place he ever saw on earth. This is one of the facts which account for his usefulness. He had no domestic anxiety; God had dealt graciously with him in this respect. When he moved to Boston, he was in the full vigor of his days. As to the length of his life, although he had seen so much, and labored and travelled so extensively, yet his sun had but just passed its meridian. He had full confidence in his religious opinions, and not a doubt did he feel that they were capable of being successfully defended in the face of all the opposition that could be arrayed against them. He had no fear whatever of controversy. Consequently, when the Methodist elder (Merritt) attacked him, he did not flinch. He believed, he said, that the doctrine of Universalism stood on an immovable foundation. In his controversy with Rev. E. Turner, he was engaged with a brother in a peculiar sense. We see the affection he bore his antagonist, and the respect which he cherished towards him. We see, too, the care with which he read the Scriptures, which led him to bring out the true sense of 1 Peter 3: 18—20, coming to the same conclusion to which some of the European commentators had come before him, although he knew not that fact. His interpretation was entirely original with himself. We see how frequently he was called on to publish the sermons which he preached; and which the public were so desirous to obtain that the publisher was able not only to pay all the expenses of the publications, and derive a fair profit from his business, but also to bestow on Mr. Ballou a just compensation for the labor of writing them. We see that, after his removal to Boston, when he had so great a weight of pastoral care upon him, he did not abandon his practice of going frequently into the country, and even to a great distance, to nourish destitute societies, and to preach the gospel of Christ to all who would listen. We see him as the editor of the *Magazine*, the first Universalist weekly newspaper ever published in the world. We see that he was not the cause of beginning the controversy between the Universalists, on the subject of future punishment, in that work; but that it was commenced during the year in which the paper was under the charge of another. We see with what interest he, a Unitarian himself of long standing, watched the rise of the new sect of Unitarians in Boston; and how anxious he was that they should avow, what there was little doubt that they believed, namely, the great doctrine of the final holiness and happiness of all men, than which, no doctrine, he thought, would confer higher glory upon God. We see his love of the sacred Scriptures. Who can read the extracts we have given from his vindication of the Scriptures, in his controversy with Kneeland, without seeing, believing, *knowing* that he was a most devout Christian, whose faith was founded upon the rock of eternal truth? Compare the course of the two men, — friends from an early day. Mr. Ballou never lost his first love for Mr. Kneeland, notwithstanding all the wanderings of the latter. The one built his house on a rock, the other on the sand; the one stood,— the other fell. A pleasing trait in Mr. B.'s character was his friendship for young preachers, and his desires to aid them in the way to usefulness and honor. He was a benevolent man. His heart was not only full of good will, but he imparted of his substance to aid the distressed. What he did in this way, however, he never mentioned; it could be learned only from others. Many of these acts were probably never known, and never will be, except to the parties who received his donations. He was careful to help an enemy. A Universalist society lost its meeting-house by fire, whose pastor was far from being a friend to Mr. Ballou. He despatched to them a donation of twenty dollars. Not far from the same time, he sent a considerable gift to a Universalist society that was in pecuniary distress, in Danbury, Ct.; and still another to a society of the same faith, and in similar circumstances, at Saratoga Springs, N. Y. But no one can write a history of Mr. Ballou's charities. He was a very prudent man, in worldly matters; but he never was deaf when the voice of duty called, and much that he did in this way cannot be known.

The respect which the Universalists at large felt for him may be seen in various ways, but more especially in his being called to take the most prominent parts in dedications and ordinations. The power of his preaching was indeed wonderful. The people always *listened* to him; he held them as by a spell. He instructed them; he stirred their passions; but it was done that he might make them wiser, and holier, and happier. "The common people heard him gladly." No sinner ever got the slightest encouragement to continue in sin from anything Mr. Ballou ever said; but many have been the instances in which he has won the erring from their wicked ways. It was never required of a wicked man, he said, to change his nature, or to do anything else, except to give his heart to God, and to forsake his wickedness. It is very interesting to see how the dying Universalists, especially the fathers in the faith, longed to see him in the hour of death, to bear witness to him that the doctrine he had preached to them was true, and gave them inexpressible comfort. Such testimonies to the value of a man's ministry are above all price.

SECTION II. — MR. BALLOU APPROVES THE NEW PAPER.

Mr. Ballou ceased to be the editor of the *Universalist Magazine* at the time that paper passed out of the hands of Mr. Henry Bowen, and became united with the new paper, called the *Trumpet*. From his love of the cause of Universalism, he felt a deep interest in the prosperity of the last-named publication, and he sent early to the editors thereof the following declaration of it.

"TO THE EDITORS OF THE 'TRUMPET AND MAGAZINE.'*

BRETHREN: I presume it is peculiarly gratifying to the patrons of your paper to find that it has commenced its career with appearances which in all respects equal the expectations founded on those promises contained in your prospectus. This circumstance cannot fail both to give satisfaction to subscribers already secured, and to call the attention of an enlightened public in such a manner as to extend your list of patrons, which will enable you to continue as you have begun, and even excite a desire to improve.

"It sometimes happens that a good beginning is followed by such deterioration as finally to render what was praiseworthy in the first place a censure by comparison, or what, in room of maintaining the ground first occupied, falls into unmeaning insignificance. Sensible of this, you will not fail to use every possible precaution to prevent the occurrence of such an evil.

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* The *Trumpet and Magazine* commenced July 5, 1828. It was at first owned and published by Rev. Russell Streeter and Rev. Thomas Whittemore; but, about three months after it was commenced, Mr. W. purchased Mr. Streeter's right in the property.

"As that part of the paper which is devoted to the interests of divine truth contains much more matter than did the *Magazine* formerly, your readers will duly appreciate this circumstance, as rendering it worthy of their attention, as well as worth their money; while they have the current news as overplus; and all on paper which, being of an excellent quality, and the printing in no inferior state, can long be preserved, as a valuable inheritance for generations to come.

"Your task, brethren, must be arduous, if you continue to do justice to those expectations which have been raised by the commencement of your labors; and among those who sincerely wish you success and prosperity you may number the old friend, whose kind offices heretofore, in favor of the *Magazine*, have fallen much short of his ardent desires for its prosperity, and the promotion of the good cause to which it was devoted."

Thus, it will be seen, Mr. Ballou hailed the new paper with satisfaction. Before the settlement was made with the former publisher of the *Magazine*, Mr. Ballou had some doubts of the propriety of the new enterprise, on the ground that it would injure the older publication; and he would have continued his labors as editor of the *Magazine*, if the compromise had not been made. But when it was made (a fact which he learned on his return from Philadelphia), he gave his entire influence to the *Trumpet*.

SECTION III. — CONVENTION AND ASSOCIATIONS.

Father Ballou always felt desirous to attend the meetings of the Rockingham [N. H.] Association of Universalists, which met, in 1828, at Kingston Plains. He was appointed moderator, and Mr. Ballou, 2d, was chosen clerk. We well remember this meeting. On the morning of the first day, only one lady was present in the congregation (Mrs. White, of Southampton), who continued to attend these meetings as long as she lived. Father Ballou preached the last sermon, from Isaiah 33: 20.—"Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." No one who was present ever forgot that sermon.

The convention, this year, was holden at Cavendish, Vt. Mr. Ballou left Boston in a chaise, on Sunday evening, and rode to North Chelmsford. On Monday he passed on to Washington, N. H., and on Tuesday to the place of the meeting. He was appointed moderator. Twenty-five preachers were present. His text was Eph. 5: 1, 2.—"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The subject of the sermon will be fully apparent from these words.

SECTION IV.—REVIEW OF DR. CHURCH'S SERMON.

About the time of this convention, he was engaged in preparing a review of a sermon by Dr. Church, a clergyman of distinction, in Pelham, N. H. The sermon came out in the *National Preacher*, a work designed for the publication of sermons, which was issued periodically in New York. The sermon of Dr. Church was from the noted text, Matt. 25: 46, and was designed to prove, First, That all men must stand before Christ in judgment.

Second, That the day of judgment will be at the end of the world. Third, That it will be a day of the revelation of the righteous judgment of God. Fourth, That the two conditions described in the text are the final states of man.

Mr. Ballou overturned this whole fabric, by adducing a few plain and undeniable facts.* Dr. Church maintained that the recompense spoken of in his text is not to be awarded until *after the general resurrection.* The reviewer thought, on the supposition the doctor was right, it would be difficult to account for the fact that Jesus did not once mention nor refer to *the general resurrection* in this whole account. And he very pertinently inquires, if Jesus did not think it necessary to mention *the general resurrection* in connection with this account, why Dr. Church did not follow his example, and omit also to mention it? The reviewer saw another serious difficulty attending the doctor's view of the subject. In giving an account of the resurrection to the Sadducees, Jesus made no mention of *this judgment;* and the same is true also of Paul, in the account which he gave of the resurrection, in 1 Cor. 15. Now, if this judgment has not yet taken place, but is to transpire after the general resurrection, how can we account for the facts here stated?

It seems to be quite evident, from this review, Mr. Ballou had great fears that the clergy who applied the parable at the close of the 25th chapter of Matthew to the state after the resurrection, did so against their own convictions as to the true sense of the passage, and of other parts of the Scriptures. So much had been written and published on these subjects, it was truly difficult to believe that the learned clergy were unaware of the interpretations given by Universalists, which were supported by evidence having the force of demonstration. If they did not see the truth in the midst of so much light, it would seem almost that the blindness was voluntary.

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* The work was entitled, " A Review of Dr. Church's Two Sermons on the Final Condition of all Men, published in the *National Preacher,* No. 3, Vol. 3. By HOSEA BALLOU, Pastor of the Second Universalist Society in Boston." — pp. 24.

SECTION V.—ORDINATIONS AND INSTALLATIONS.

The ordination of Rev. T. Fisk, in Philadelphia, was mentioned in the second volume of this biography, p. 406. The sermon preached by Mr. Ballou was published. It treated of the following topics:

> "1st. The labors to which the gospel minister is appointed.
>
> "2d. The occasion and peculiar character of the reproach which his faithful labors are sure to receive. And,
>
> "3d. The speciality of salvation enjoyed by those who believe."

On Wednesday, the 30th of July, Rev. Sylvanus Cobb was installed pastor of the first parish in Malden. He was the first clergyman of the Universalist faith who had ever been settled in that town. There was a great excitement on the part of the opposers of Universalism. They appeared in large numbers, headed by gentlemen of the legal profession, who came to remonstrate against the installation of Mr Cobb as their pastor, intending, no doubt, to occupy the afternoon so far with their arguments, that the public services could not proceed. Mr.

Ballou was moderator of the ordaining council, and it was owing to his admirable tact, on the arrival of his adversaries, that they were discomfited at once, and the services commenced at the anticipated hour. The opposition was as serious and bitter as any parish warfare ever known in Massachusetts. When the vote to install had passed, the procession moved from the house of Wm. Barrett, Esq., to the meeting-house, under the inspiring strains of a band of music. Mr. B. took an active part in the public services. The introductory prayer was offered by him; the sermon was preached by Rev. S. Streeter; the installing prayer was by T. Whittemore; the charge by Mr. Ballou; the fellowship by Rev. R. Streeter, and the concluding prayer by Rev. W. Balfour. Mr. B.'s charge on this occasion was one of the happiest he ever made. A printed copy lies before us, but we must forbear quotations for the want of room.

In October of this year, he went to Portsmouth to attend the installation of Rev. T. F. King as pastor of the Universalist society in that town — once the place of his own residence. As the writer was present with him at that time, he remembers the cordial respect with which his friends received him, and the attention and delight with which they listened to his words. He presented the Scriptures and gave the charge to the candidate, and remained and preached in the evening of the following day.

On the 19th of the following month (November) we find him at Brewster, Mass., engaged with his brethren in the dedication of a church, and in the ordination of Rev. Charles Spear, a young man who had then recently entered the ministry. Mr. Ballou offered the dedicatory prayer, the sermon at the dedicatory service being preached by his nephew, Mr. Ballou, 2d. But the sermon at the ordination was preached by Mr. Ballou himself, from Eph. 3 : 8. He also offered the ordaining prayer ; the charge was by Mr. Ballou, 2d, and the fellowship by Rev. Benj. Whittemore.

SECTION VI.— THE JUDGMENT.

On Sunday evening, Nov. 9th, Mr. B. preached a sermon at the School-street church, from the words of Paul, Acts 17 : 19, 20. In this sermon he described the circumstances under which Paul was placed, and spoke of his great boldness in confronting the philosophers of Athens ; he showed, also, that Christianity was a *strange* doctrine to these philosophers ; he spoke of Paul's rational views of the worship of God ; and he came at last to notice what the apostle had said in regard to the day in which God would judge the world in righteousness by Jesus Christ.

"The apostle closes as follows : 'And the times of this ignorance God winked at : but now commandeth all men everywhere to repent ; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Here, says the opposer, the apostle clearly states what the preacher disbelieves. He states the doctrine of a general judgment ; when all mankind shall be raised from the dead, and be judged according to their works in this world. But stop ! Do you not observe that according to the apostle's statement, the Gentiles, who lived in the times of ignorance at which God winked, are not included in the judgment of which he spake ? This passage, which has been used by the clergy to frighten people with the notion of a general judgment in a future state, evidently refutes the opinion which it has been forced to maintain. If the old Gentiles, who lived in those times of ignorance at which God winked, were to be the subjects of the judgment mentioned in this Scripture, why were they not commanded, in their day, to repent? The apostle says: 'But now commandeth all men everywhere to repent.' Let us ask, why *now?* Answer, 'Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.' Why did not God command this universal repentance long before, even in the times of ignorance at which he winked? Because the fulness of time had not then come for the gospel of Christ to be preached, and for the kingdom of God to be established among men. When Jesus sent his apostles to preach, he directed them to say to the people, 'Repent, for the kingdom of heaven is at hand.' The time of this kingdom is the day which God had appointed in which he would judge, — that is, rule the world in righteousness, by Jesus Christ, whom he raised from the dead. The resurrection of Christ gives to all men assurance of his right to rule the world; and this same apostle says, that he must reign until all enemies shall be subdued, until every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father."

SECTION VII. — VAIN WORSHIP.

Mr. Ballou expressed his views, this year, on the subject of "vain worship," perhaps with as much acuteness, precision and force, as he ever manifested on that subject.

"A vainer work was never undertaken than the worship of God, if undertaken with wrong motives, and if induced by improper principles. People who pay their devotions to the divine Being for the purpose of placating his wrath, and of obtaining his favor, worship him in vain. Those who worship him for fear of being sent to the place our clergy call hell, worship him in vain. Those who worship him for the purpose of obtaining a title thereby to eternal life, worship him in vain. We have no need to worship God with a view to appease his wrath, for there is no wrath in him. God is love, and surely there is no wrath in love. We have no reason to worship God in order to secure his favor, for he is already 'good unto all, and his tender mercies are over all his works.' We have no occasion to worship God for fear of being sent to a place which our clergy call hell, for there is no such place. We are under no necessity of worshipping our heavenly Father that he may bestow on us the invaluable inheritance of eternal life, for he has already '*given* unto us eternal life, and this life is in his Son.'

"But it may be asked whether there is any harm that can arise from worshipping God from such motives as have been noticed above. We answer in the affirmative. The evil consequences of such worship are abundantly seen in the history of such worshippers. Whoever pays his devotions to his God for the purpose of appeasing his wrath, has a particular mode of worship; and this mode or form, in his opinion, is the only one which will avert the divine vengeance. What, now, must necessarily follow? This man will condemn all who do not worship as he does, and will feel the same wrath burning in his heart, towards all who differ from him in their devotions, which he imagines burns in his God towards them.

"Whoever worships with an intention thereby to obtain the divine favor, will feel no favor for those who do not conform to his manner of worship. Whoever worships God hoping that in consequence of his devotions he shall not be cast into a place called hell, in the future world, will doom everybody to that hell who does not make use of *his* means to avoid it. And those who depend on their devotions to secure to themselves eternal life, always deny this inheritance to all who neglect the means which they employ to secure it. The hypocrites to whom Jesus addressed the words which head this communication were as confident that God could show no favor to men who did not conform to their ways of worship and religion, as our divines are, now, that all the heathen will be sent to hell forever who are not proselyted to their creeds and modes of worship. Those ancient hypocrites, like our modern ones, would compass sea and land to make one proselyte. But what benefit did there arise from all this expense and labor more than now arises from the same kind of folly?

"It may appear questionable, in some very honest minds, whether such worshippers as we have described ought to be deemed hypocrites. But, as it is a fact that our divine Master has decided this question, and directly called them hypocrites, it seems too late to make the subject questionable.

"A moment's reflection, however, will discover that all such worshippers are real hypocrites. This is proved by the simple and plain fact, that all those worshippers pretend to love and adore that very God whom they are endeavoring to make better by their devotions. If they really believed that their God was as good a being as they tell him he is, they would not be afraid of his unmerciful wrath. By the same rule that such worshippers can be called sincere, all the sycophants and parasites who ever thronged the courts of tyrants might be said to be sincere. They are sincere in their desire to make their God better than they believe him to be; but they are hypocritical in pretending that they love him, when their heart is far from him.

"The evil consequences arising from the worship we are noticing may be learned from an instance of the same sort, which is recorded in the third chapter of Daniel. That the King of Babylon might cause all the people to worship the image which he set up on the plain of Dura, he prepared a fiery furnace to burn those in who should refuse their devotions; and such was the effect of the terror, that there were but three, and those Jews, who did not prostrate themselves before the idol. No sooner did the Chaldeans learn that these men did not obey the king's command, than they went to the king to remind him of his decree, and procure the burning of the three Hebrews. Thus we see that the very wrath which they endeavored to avoid by their devotions, they were desirous of seeing fall on those who did not join them in their hypocritical worship. This same spirit we now see in all such hypocrites. They flatter themselves that they, and the angels of God, will have the satisfaction of seeing the everlasting wrath of their God poured out, in the eternal world, on all, who do not, in this life, conform to their superstitions. The result of all their piety is simply to make themselves as bad as they believe their God is, in room of making him as good as they want him!

"If these poor, wretched hypocrites ask why we worship God, we answer: Because he is as good as we desire to have him, and we pay our devotions to him hoping thereby to conform ourselves to his moral character. It is not our God, but ourselves, we desire to improve by our devotions. Could we be like him, and exercise his disposition, we should love all the works of his hands duly and tenderly, and we should love him with all our hearts. Such devotion is not in vain. It operates to reform and amend our moral condition, which ought to be our great and principal motive in all our conduct, especially in our devotions to the unchangeable Giver of every good and perfect gift."

SECTION VIII.—TRUTH A SOURCE OF REST.

Having illustrated Mr. Ballou's views in the matter of vain worship, we may properly turn to another subject. He believed that true faith was a source of rest. False worship, on the contrary, was a source of disquiet and torment. This he fully showed in his Lecture-sermon, on the words, "They have no rest day nor night who worship the beast and his image."* He had shown that true faith was the source of rest, especially, in his second sermon, first visit to Philadelphia, 1821, from the words, "We who have believed do enter into rest."† He was always careful to say that those who believe the truth as it is in Jesus, have great peace in believing, and joy in the Holy Ghost; and he insisted on this great fact continually. In the course of 1828, he dwelt largely on this topic. In a discourse on the words, John 14: 1,—"*Let not your hearts be troubled; ye believe in God, believe also in me,*"—he said:

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* Second edition, p. 225.

† See vol. II. of this work, p. 176

"It is worthy of notice, that the divine teacher endeavored, in his instructions, to remove trouble from the hearts of the people, and to introduce quietude and peace. In this important respect, as well as in many others, he was widely different from our modern doctors, who think they do little or nothing, unless they can trouble the hearts of the people. So very valuable is a preacher esteemed who can frame and tell a horrible story in such a horrible manner as to disturb the quietude of his hearers, and fill women and children with fear and distress of mind, that he is sent for hundreds of miles to go here and there to stir up the people. And, the more he can trouble the hearts of the credulous and frighten the simple, the greater is his success estimated. Should a preacher like the blessed Saviour come into one of our pharisaical assemblies, where the people should be collected for the purpose of being frightened with the horrors of everlasting misery, and begin a discourse by saying, 'Let not your hearts be troubled,' and then proceed according to such a beginning, the people would be much disappointed, and probably dissatisfied. By many it is now forgotten that the gospel is 'peace on earth, and good-will towards men.'

"A belief in the Supreme Ruler of the Universe seems to have been entertained by the nations of the earth before the coming of the Saviour; and, perhaps, this belief was universal. Some of our modern philosophers, perhaps, doubt this doctrine. There are some, in several of our cities, who profess not to believe in a Supreme Intelligence called God, and content themselves with the belief that all things are governed on the invariable principle of causes and effects; like causes always producing like effects. Such have no little to say respecting the certain and fixed laws of nature, which the order and harmony of the universe seem to indicate; but they affect not to believe in God. But it does not seem that these wise men have made any great improvement; for, if they believe in the established and immutable laws of nature, by which the universe is governed, it seems that they allow about as much as those contend for who profess to be Theists. One thing is certain, namely, there could not be in nature more evident tokens of design than now appear, if a Supreme Intelligence planned and governed it; so that the present evidences of the existence of such a being are as great as such a being could furnish, did he exist.

"But the belief in the existence of God, so far from removing trouble from the hearts of people, is frequently the cause of the greatest trouble with which they are affected. For proof of this fact, we need not refer to those times and nations which in history present us with such an infinite variety of costly sacrifices, designed to placate the wrath of the Deity; because we have, in our times and among ourselves, instances of trouble, caused by a belief in God, quite sufficient for our purpose. The common doctrines of the church represent the Supreme Being in a character which no reasonable person can believe in without experiencing as much trouble as can be borne, and this trouble often so far exceeds endurance as to drive the deluded soul to destruction. In this belief those who call themselves Christians and disciples of Christ differ in nothing essential from those who entertain the most stupid opinions of God among the heathen.

"In the text which heads this article, there is a remedy prescribed for the malady above noticed. 'Let not your heart be troubled; ye believe in God, believe also in me.' By believing the doctrine which Jesus taught concerning God, all trouble is removed; for he clothed the divine character in such lovely attributes as to leave no room for the heart to be troubled. When Jesus taught sinners to pray, he directed them to say, 'Our Father which art in heaven.' He did not direct them to pray to a tyrant or a despot in heaven! The trouble which sickens the hearts of thousands arises from a belief that God is an absolute tyrant, taking the advantage of the weakness of his creatures to render them forever miserable. Now, if they could but believe the doctrine which Jesus taught, they would believe that the almighty power, which governs universal nature, rides on the wings of the wind and in cloudy chariots, which directs the lightning and calms the tempest, is the arm of their Father in heaven. Who among us would be troubled about our destiny, either in time or eternity, if we believed that we should endure no more than our kind earthly fathers would willingly put upon us? Could our preachers of terror trouble our women and children by telling frightful stories concerning distresses which their parents were meditating to bring upon them? No; but they will not allow that God is our Father in heaven, or that he exercises towards all his creatures a father's love.

"The doctrine and whole process of Jesus were designed to bring mankind to the knowledge of God, that by this knowledge we might be eased of all trouble, and enjoy that peace in believing, and that joy in the divine spirit, of which St. Paul so ably treats. In his address to his Father, Jesus said: 'This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' And St. Paul says, that 'God hath commended his love towards us, in that while we were yet sinners Christ died for us.' Who can believe this doctrine which Jesus taught, without feeling a confidence in the divine goodness which will banish all trouble and concern from the heart?

"But our preachers of terror endeavor to trouble us with the belief that it is dangerous not to be troubled. They would make us believe that if we are greatly concerned for fear God will consign us, hereafter, to a state of torment, he will be the more likely not to do so. Thus, in order to avoid trouble, we must be troubled! But who that are parents could take pleasure in seeing their children trembling with fear, and in hearing them shriek with horror, fearing what their parents would do to them?

"Let us listen to the divine instruction, 'Let not your heart be troubled; ye believe in God, believe also in me.'

'When, darting through the gloomy cloud,
I see the forkèd lightning fly;
When the wide atmosphere 's a shroud,
And tempest riots round the sky;

'No trouble shall my heart alarm,
Secure in the divine embrace,

And resting on the almighty arm,
Reposing in a Saviour's grace.

'When billows, on the ocean wide,
Roll mountains high, with aspect drear,
My heart in God shall still confide,
Nor for one moment yield to fear.

'When zealots wild their terrors tell,
And hearts unstable troubled are,
Foreboding a most fearful hell,
And sinking, shrieking with despair;

'On Him who gave me life and breath
Will I, with confidence, rely;
Nor fear in life, nor yet in death,
While this, my heavenly Friend, is nigh.'"

SECTION IX. — THE HISTORY OF UNIVERSALISM.

Mr. Ballou took a deep interest in the efforts which had been made, for the preceding four or five years, by Messrs. Hosea Ballou, 2d, and Thomas Whittemore, to bring out a history of Universalism. For ten years before Messrs. Ballou, 2d, and Whittemore, commenced their researches, the Universalists had been endeavoring to prepare a history of the spread of the doctrine they believed, in ancient and modern times. The general idea, which the most learned men on this subject had, even up to 1822–3, was, that Universalism had prevailed in the early ages of the church, and that Origen had been a very famous defender of the doctrine; — that, through the thousand years of darkness which succeeded Origen, Universalism had been unknown; that it broke out among some of the sects at the time of the Reformation; that a few distinguished men had held it since, as Bishop Thomas Newton, Dr. George Cheyne, the Chevalier Ramsay, and some others; that John Murray came to America, and established it here, about the time of the Revolution, and that out of his labors, principally, the sect of the Universalists had grown. Little more than this was known at the time we have named. Mr. Ballou had long felt an interest in the subject; but the turn of his mind and his habits of life had not qualified him to bring out a history. The General Convention had felt the need of such a work. In 1816, that body appointed a committee (consisting of Rev. H. Ballou, Rev. E. Turner and Rev. P. Dean) to collect the facts that could be obtained; and the committee were requested to go on and compile a correct history of the rise, progress and present state of this doctrine, and especially of its spread in America.* Mr. Turner was better qualified, undoubtedly, than either of his associates, to accomplish the object at which the Convention aimed. Neither of the men named had had the opportunities to examine the works necessary to be searched to bring out proper facts for the history of Universalism. In 1817, the committee named above reported "no success;"† and in 1818, they reported that "nothing had been effected;"‡ but in 1819, they "reported progress, and asked leave for further opportunity to finish the work."§ Rev. Jacob Wood had been put upon the committee in place of Rev. Paul Dean. In the month of September, 1820, appeared the following prospectus:

"Proposals for publishing, by subscription, a work entitled A Brief History of the Rise and Progress of the Doctrine of Universal Salvation, with a View of the Present State of the Universalist Societies in Europe and America." It was said, that

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* See vol. I. of this work, p. 416, 417

† Manuscript Records.

‡ Idem.

§ Idem.

"This History will comprise a brief view of such writers as have asserted the doctrine of Universal Salvation, from Origen, in the third century, to the present time; and the ideas and arguments of such authors will be exhibited in concise extracts from their works. It will embrace a view of some of the causes which contributed to promote the growth of the above doctrine in the United States. A chapter will be devoted to a history of the Convention of Universalist Societies, from its commencement to the present period. The present condition of the societies will be exhibited, and compared with the situation when known as distinct communities of Christians. The lives and characters of several of the most distinguished preachers of Universalism will be briefly delineated. Towards the conclusion, an account will be given of the state of Universalism in Europe.

"This work has been undertaken by direction of the General Convention of the Universalist Societies. The committee to whom the compiling of this history was confided, have spared no pains in endeavoring to collect the proper materials. There are still, however, some deficiencies, which they have ground to hope will be supplied by the time the work can go to press; if they are not, they will proceed with the publication (if the return of subscribers shall justify them in so doing) with such data as they already possess.

"HOSEA BALLOU,
"EDWARD TURNER,
"JACOB WOOD,
"*Committee for compiling the above work.*"

It was to be put to press as soon as a thousand copies were subscribed for. It was to contain about two hundred and fifty pages 12mo, printed on good paper, and a fair type, and the price to subscribers was to be one dollar, handsomely bound. Suffice it to say, this work never appeared, nor have we any evidence that it was ever written. The proposals for publication were made in haste, probably through the eagerness of Mr. Wood; and Mr. Ballou permitted his name to be used, relying principally on the other members of the committee for the preparation of that part of the work which was to relate to Europe. It is to be regretted that it was not published; for, although it could not have been perfect, it might have preserved some things which are now irrecoverably lost.

From 1825 to 1829, Mr. Ballou, 2d, had been zealously engaged in studying the Christian fathers, with a view to writing the Ancient History of Universalism; and Mr. Whittemore, in the same time, had been engaged in collecting the facts for the Modern History. The Ancient History appeared in January, 1829, and was truly a valuable work. No future writers will have much to add to it. When Mr. Ballou, senior, heard of his grand-nephew's intention to prepare this work, he was gratified; but he was especially so when it made its appearance. He said:

> "Having read brother Ballou's *Ancient History of Universalism*, and feeling satisfied that the work is not only judiciously arranged and impartially executed, but that it brings to the careful reader an inestimable fund of knowledge respecting the general and interesting subject of its researches, I feel that I owe a public expression of my views concerning the work, not only to the extensive and increasing brotherhood of Universalists, but to the Christian commonwealth.
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> "The elevated course which the author has steadily pursued throughout the whole work has saved its character from being contaminated with that blind partiality too often manifested by ecclesiastical historians, whose discrepancies undoubtedly owe their origin to a sectarian spirit.

"The Universalist will find himself furnished with ample means by which to repel the charge of novelty against his belief, which the Calvinists are so often urging; while the latter will obtain the necessary information that their own creed is of a much more modern date.

"Every discerning reader will become acquainted with those causes which operated to corrupt Christianity, even as early as the time of the apostles; and the Universalist will easily discover the quarter from which the doctrine concerning hell and demons was derived, and the means by which this doctrine became united with that of universal salvation.

"Not only Universalists will feel grateful for labors which must have been of a most intricate and arduous nature, by which they are presented with a store of information, drawn from an extensive field, which required immense labor, patience and perseverance, before it could afford the treasure, but the lover of knowledge, of every denomination, will realize and appreciate the worth of a work which embraces so much in so small a compass, and on a theme, too, which has not been labored by any other historian. H. BALLOU."

It will be seen that Mr. Ballou had none of that kind of discontent and chagrin which narrow-minded persons sometimes feel, because some other person has succeeded in a good purpose in which they had failed. Mr. Ballou, senior, was not made for a historian; his mental taste inclined him altogether to other pursuits. He was always willing to do all he could for the benefit of his brethren; and, if others succeeded where he did not, he still rejoiced at their success.

SECTION X. — UNIVERSALISTS SET ASIDE AS WITNESSES.

We have shown, in the former volumes of this work, that attempts had been made by the enemies of Universalists to deprive them of some of their dearest rights, but more especially the right of making oath, or of giving testimony in a legal manner. Prof. Stuart had avowed his conviction of the propriety of such a course, in his sermon before the legislature of Massachusetts, in the spring of 1827.* In June, 1828, the Supreme Court of Errors, in Connecticut, gave a decision (Judge Daggett, we think, presiding) that a person who does not believe in a state of rewards and punishments after death is not a competent witness in a court of justice, and should not be allowed to make oath. This decision excited the Universalists all over the land; and many articles appeared in their journals, to show that the decision was opposed to that of the wisest judges of law in other states and other countries. In cases where persons had been excluded in other states, it had been, not because they denied the doctrine of future punishments, but because they did not believe in a God; and how could men appeal to God, in giving testimony, if they did not believe in his existence? But, as we have said, the Supreme Court of Connecticut decided, that persons who do not believe in future rewards and punishments, ought not to be admitted to the privilege of an oath. The Supreme Court of Massachusetts had taken the ground, that a disbelief in a state of rewards and punishments hereafter, might go to a man's credibility, and the jury might give it all the weight they thought it deserved; but it could not make the witness incompetent. The matter had been agitated by the legislature of Massachusetts, and several pamphlets had appeared upon the subject. On the fourth Sunday in March, 1829, Mr. Ballou took up the theme, in a discourse in his own church. He selected for his text the words in Deut. 19 : 16—19, concerning the manner in which false witnesses were detected under the law of Moses. He proceeded to say :

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* See vol. II. of this work, pp. 346, 347.

"The customary tradition, that by a legal oath a witness is bound to speak the truth under the penalty of forfeiting the divine favor in the eternal state, and of incurring unspeakable misery as long as God shall exist, we feel disposed to examine. The reason why we are induced to call this subject in question, is the disposition which has recently manifested itself in this city, to deny those the privilege of bearing testimony under the solemnity of an oath who do not profess to believe in the doctrine of this tradition.

"1st. We question, in the first place, the reasonableness of this doctrine. Suppose, in room of the above-named penalty, a witness should so swear as to invoke the penalty of losing the natural light of day, or the air which we breathe, should he testify falsely ; is it reasonable to suppose that the Divine Being would work a miracle to inflict such a penalty ? Nobody believes this. Then, we ask, how any one knows that the Supreme Ruler will execute, in any case, the penalty under consideration ? It may be said, and with propriety too, that we have no right to impose oaths under the invocation of a penalty which would require the Almighty to deprive a false witness of the light of the sun, or of the air, or of any natural blessing which he bountifully bestows on all, good and bad, righteous and wicked, saints and sinners. But, if this be allowed, who will contend that we have a right to make oath under sanctions infinitely greater, and which must require an act of God, not to execute a temporal judgment, but an unmerciful vengeance, as long as He shall exist ?

"Where shall we find evidence to prove the monstrous doctrine, because men are so profane as to agree in the imposition of such unrighteous swearing, and because they even disregard and violate such obligations, that therefore the merciful Father of our spirits will become infinitely worse than our madness and folly make ourselves, and exert his almighty power to execute a vengeance which would dishonor a demon, in manner and form prescribed by wicked men? According to this doctrine, our Creator derives his rights from our actions, and even our caprice! If He have the right to exercise such unmerciful wrath on his creature if he do not swear falsely, then by thus swearing the creature incurs no danger; but, if this false swearing give to God this right so to punish, it is seen, at once, that for this right the Supreme is dependent. If these remarks should provoke the critical objector to say that they as naturally apply to any divine punishment as to the one in question, we reply, the rights of God are underived, and, as they relate to his creatures, they necessarily operate for their benefit; for it is God's right to do good. Therefore, when punishment can do the creature good, it is God's *natural* right to inflict it.

"2d. The tradition we are examining seems to make the Divine Being transgress his own law, which law expressly requires that retributions should be according to the deeds of all offenders. That we may see this subject clearly, let us ask how far the evil of false swearing may be supposed to extend. A moment's reflection on this question magnifies the evil to an astonishing amount, and a due sense of such corruption should make us mourn for the sad depravity of man; but, after all, we are unable to trace the abounding of this evil one step beyond temporal things. A man, by testifying falsely, may wrong his fellow in regard to his character, his property, his liberty, or even his life; but further we know not that the evil can extend. It is, then, temporal. But what is the extent of that retribution, which is inculcated by the tradition in question, as the penalty of perjury, which we have found thus limited in its evil consequences? Answer, it is infinite! Thus it is plain that the penalty is not according to the crime; therefore, it is unlawful.

"3d. But it is contended that nothing short of this infinite penalty can answer the purpose of deterring men from a violation of their oaths. Let this subject be submitted to candid inquiry. In order to understand what may be successfully used to prevent any sin, it seems proper to learn, in the first place, the nature and character of the temptation which leads to it. It will be allowed that a temptation to bear false testimony must hold out the lure of something that is desirable. But what may it be? It cannot be the sweets and comforts of an approving conscience; this is impossible. Well, can it be anything beyond this present state of existence? Let us calmly reflect, let us cautiously ask if any man were ever tempted to commit the crime of perjury expecting some gain to himself in the future, eternal state? No one will refuse a direct negative to this query. All that can operate on the mind of frail man, to seduce him to commit the crime under consideration, is the hope of some earthly, temporal enjoyment. Who, then, can be so short-sighted as not to see that there is no necessity of going beyond the circle of earthly, temporal things, in order effectually to counteract the force of all such temptation? Suppose a man so unhappily situated as to be tempted to testify falsely to save his own character from public censure; could he know assuredly that, if he endeavored in this way to save his reputation, he would certainly fail, and add the sin and disgrace of perjury to the fault which he attempted thus to hide, would he proceed? No, certainly he would not. Should we try any other temptation, the result would be the same. What necessity, then, is there of going beyond the circle of temporal things to find penalties entirely adequate to the purposes for which they are wanted? But it may be said that the difference is very great between looking to man for punishment and looking to God for it; and that this great difference is found in our knowing that God sees and knows our crimes, but that we flatter ourselves with the hope of eluding the inquisition of men. In replying to this remark, two facts will be presented. 1st. It is a fact, that, notwithstanding this knowledge, the false swearer will take immense pains to elude the discernment of judges, lawyers and juries, while he scarcely thinks of his Maker. Now, as this is a fact, what security do we obtain by insisting on the penalty which tradition has taught us. 2d. Although the false swearer knows that the All-seeing eye is open upon him, and even believes all that tradition has taught respecting the indescribable tortures divine vengeance has in store for such crimes as he indulges in, yet he is religiously taught that a few moments of contrition, a few prayers, some little attention to men in sacred orders, will cancel the whole charge. Let us ask, after all, if reason and experience do not agree that men fear the evils which may befall them in this state more than they do those of which they have no real knowledge, and which exist only in imagination, and are subject to the efficacy of a little mint, anise and cummin?

"4th. May we not be allowed to say to those who so zealously contend that temporal penalties are inadequate, and that the divine displeasure in the eternal world is alone sufficient for the purpose of deterring men from false swearing, that such argument is a direct impeachment of the divine wisdom! Look at our text. Who is the author of these directions? God himself. Who did he constitute the inquisitors to determine whether a witness did bear false testimony? Answer, The judges of Israel. What was the penalty adjudged to the crime of false swearing? Precisely whatever evil the false testimony was designed to bring on him against whom it was borne. Who were authorized to see the sentence executed? The judges of Israel. Now, as it is not possible for one man, by bearing false witness, to injure another in the future world, so, according to the law of God, he is not punishable in another world for the crime. But, as the harm intended by the false testimony is in this life, so, as the punishment prescribed is the same, it must be in the present state.

"The divine instruction contained in our text would have widely varied from what it now is, if the Supreme Lawgiver had, in room of leaving it as we find it in this passage, brought it to the following conclusion: 'And when the false witness shall have suffered to the full extent of the evil which he designed against his brother, let him and all the congregation know, and let it be announced by my holy priests, that I reserve for this wicked witness the fulness of infinite wrath, which shall be poured out on his guilty soul in the eternal world, without mercy or end.' But we are informed in the text, that, by executing the temporal evil which the false swearer designed against his brother, the evil was put away.

"Lastly: The best security against false swearing is an honest, upright heart. For this there is no equivalent; and he who persuades himself there is, is in no danger of *becoming* dishonest, for he is so already; but he is in danger of incurring the pains and penalties of the crimes to the commission of which temptation invites him."

SECTION XI. — MEETING OF SOUTHERN ASSOCIATION.

The Southern Association of Universalists met in May of this year, in Hartford, Connecticut. Rev. Hosea Ballou, moderator; Rev. L. R. Paige, clerk. The ministers present were, H. Ballou, Boston; H. Ballou, 2d, Roxbury; T. Whittemore, Cambridge, Mass. M. Rayner, Hartford; N. Dodge, New London; N. Chapin, Enfield; A. Kneeland and J. B. Shannon, New York; J. Flagg, Hudson; N. Smith, Albany; P. Morse, Watertown, N. Y.; T. Fisk, Philadelphia; J. P. Fuller, Stafford; W. S. Balch, Winchester, N. H., and L. R. Paige, Springfield, Mass. Reports were in circulation unfavorable to the ministerial standing of Rev. Abner Kneeland; not reports of immoral conduct, but of a want of faith in divine revelation. He was a man easily drawn away from the simplicity there is in Christ, but we are not sure there is evidence that he was a dishonest man. It was rumored that his faith in the Christian religion was very weak, and that his preaching in the city of New York, at which place he then resided, was surely undermining the doctrine of universal grace. The Kennebec Association, in Maine, had publicly disowned connection with him, although he lived at so great a distance from them. There was, perhaps, some little informality in this proceeding; but it arose from a strong desire on the part of that body to bear testimony against his infidelity. He came to Hartford probably to meet his old friend, Mr. Ballou; and we suppose that the following request, made by Mr. Kneeland, was the result of the advice he received from Mr. Ballou.

> "Whereas the circumstances which have attended my ministry in the city of New York, and which have resulted from my labors in that place, are such as to produce a dissatisfaction in the minds of many, and to induce a belief that I am not, what I profess to be, a real believer and defender of the Christian religion, — and whereas this dissatisfaction and belief concerning me have become considerably extensive, in other regions, among Universalists, — it is my desire that all the Associations and individual brethren of the order would allow me to *suspend* myself as to the fellowship of the order, until I shall be able to give entire satisfaction that the cause of the world's Redeemer, of God, of truth, and of righteousness, is the cause in which I am laboring, and to which my talents are devoted. Wishing you success, brethren, in all that is good, I subscribe myself yours, affectionately, in the bonds of peace. ABNER KNEELAND."

The Association voted that this request be granted, so far as that body was concerned. Mr. Ballou said, in the circular letter to the societies which he was appointed to write:

> "In our deliberations in council, the spirit of brotherly love evidently prevailed. All was harmony; each one endeavored to strengthen the hand and gladden the heart of his brother. The suspension from fellowship requested by brother A. Kneeland, though painful to the body, seemed to be called for by the unfavorable impressions which have been made in the minds of many,

relative to the sincerity of that brother in his profession of Christianity. This measure has the advantage of relieving the order from a *responsible* concern on his account, and from labors of discipline which might be premature in their progress and unhappy in their result; while it gives to him no more lenity than seems perfectly consistent with the spirit of our profession, and an opportunity of regaining that portion of confidence which he has had the unhappiness to lose. Our prayers should be fervent and constant, that one who in years past has occupied a commanding post in our spiritual contest should soon be able to convince his brethren, as well as the enemies of the gospel, that his motives are pure, his pretensions honest, and that he esteems the reproach of Christ greater riches than the world has to bestow.

"The most favorable construction which some part of this brother's labors will bear would, according to all the information obtained, result in the conclusion that, by endeavoring to remove objections to Christianity, he has rather added to their force, and left them, thus augmented, to occupy the mind of the opposer, and to grieve the disciples of our common Master. This consideration ought to admonish all who labor in the vineyard of our Lord to be cautious that our unskilfulness in pruning the vine should not cause the root to wither"

Notwithstanding the sorrow which the events above described gave Mr. Ballou, yet the session of the association was not one of total sorrow. He had the opportunity, at this meeting, of seeing, for the first time, the Rev. Menzies Rayner, who, in the year 1827, had left the Episcopal church in a manner that reflected honor upon himself, and had united with the Universalists, and become the pastor of the Universalist society in Hartford.* These two men were nearly of the same age; and Mr. Ballou felt that to himself the opportunity of seeing and conversing with Mr. Rayner was a source of high satisfaction; and we have little doubt that it was so to both. He said, on his return to Boston:

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* See vol. II. of this work, pp. 358–360.

> "Some of us had never before received the hand of our venerable fellow-laborer, in the vineyard of our common Lord, who came to us from the Episcopalian communion, who labors in Hartford with all diligence, and greatly contributes to the interest of truth by publishing a weekly paper, which he manages with commendable skill and commanding ability. To the writer, the opportunity of reciprocating the sentiments of Christian fellowship with a brother whose age very nearly corresponds with his own, and whose face he never before saw, was peculiarly interesting. It is a happy circumstance which attends this brother's conversion to the doctrine of impartial goodness, that, in room of rendering him less active in the ministry, it seems to have had the effect of calling into action all the energies of a well-instructed mind; of enlisting his whole soul in defence of the doctrine which he has embraced; and of turning all the acquirements of former years, and the advantages derived from former connections, to the prosecution of the warfare with the rulers of the darkness of this age, and spiritual wickedness in high places. May his bow abide in strength by the arm of the mighty God of Jacob, and may he rejoice that the pleasure of the Lord prospers in his hand!"

SECTION XII. — INSTALLATION OF REV. L. S. EVERETT.

In the month of June, Rev. Linus S. Everett was installed as pastor of the Universalist society at Charlestown, Mass. Messrs. Streeter, of Watertown; Cobb, of Malden; Jones, of Gloucester; Ballou, of Roxbury; Ballou, of Boston; Whittemore, of Cambridgeport; Streeter, of Boston, and Willis, of Salem, each took part in the services. Mr. Ballou, of Boston, delivered the Scriptures to the candidate, with a very impressive charge. He said, in opening:

"BRO. EVERETT: The reasons why we deliver this sacred volume into your hands, on this occasion, are the following: First, The ancient part of these writings, we believe, contains a prophetic revelation, embracing the principles and elements of that faith and religion which are still more clearly manifested by the history of Jesus Christ, by his ministry, and that of his apostles, found in the New Testament. This faith and this religion, constituting the theme of the Christian preacher, seem to require that he should be guided by its declarations, its promises, its threatenings, its exhortations, and its maxims. Second, By delivering this volume into your hands at this time, we signify to the public that we believe that your faith in the truth it contains, and your acquaintance with its many and invaluable treasures, render you able to bring them, both new and old, to your people, for their instruction and edification. And, Third, By thus delivering these Scriptures into your hands, on the solemn occasion of your installation over this people, we admonish you not to depart from these oracles in your ministering to them. They have these Scriptures in their houses, and will be able to judge whether you declare the doctrine which they inculcate, or whether you forsake this fountain of living waters, preferring cisterns of human invention.

"Receive this volume, brother, as your directory, in presence of this witnessing assembly, and this ecclesiastical council, in whose behalf, and by whose order, I now deliver it into your hands."

At the close of this most impressive charge, Mr. Ballou said:

"Lastly, I charge you, brother, that you pursue no other than an honest, open, and ingenuous course of conduct with this people, and with all with whom you profess to hold fellowship, and with the world at large. The people over whom you are this day installed have been sufficiently tried. They will do the last duty in their power to a faithful pastor; but they will give no countenance to dissimulation and hypocrisy.

"Brother Everett, we have confidence in you, and we have confidence in this society; and we fervently pray that your union may prove to be lasting, and beneficial to both. And, when it shall be dissolved, may brighter scenes and more glorious enjoyments await you!"

How little can mortals discern in regard to what awaits them in human life! Who could have believed that the sun of L. S. Everett's prosperity, which shone so brightly on that day, was to be obscured? Painful, indeed, were many circumstances attending his pastorate in Charlestown: let the pall of oblivion be thrown over them!

SECTION XIII. — "GOD THE AUTHOR OF ALL THINGS."

It was an established point, in the theology of Hosea Ballou, that God is "the author of all things." In respect to this, he never had a doubt in all his life. The first instructions he received concerning the attributes of God impressed him with the belief that nothing could take place which God did not see fit, on the whole, should take place. Although there are many things which we see on earth that we deeply regret, because we cannot realize the end from the beginning, and cannot, therefore, trace out the good which God will educe from those things, and cannot perfectly understand the plan and purpose of God in the permission of evil, yet, if we believe that God is all-wise, and cannot be circumvented, — that he is all-good, and cannot permit evil for its own sake, — that his will is all-powerful, and cannot be resisted,— then we must hold, as Mr. Ballou supposed, that nothing takes place without the wise permission of God, who had full power to prevent any event, if he saw fit so to do, and that consequently he is "the author of all things." Mr. Ballou learned this fact from the inspirations of his pious father, from early study of the word of God, and from unavoidable conclusions drawn from the attributes of God. The "Treatise on Atonement" is Mr. B.'s system of theology, although, when he sat down to write that work, we do not suppose he contemplated the forming of a system at all; but one thing grew so naturally out of another, as he went on, that it came to be, what he never called it, his *system of theology*. It was new, strange, striking, pleasing; yea, wonderfully gratifying to the people of that day who doubted the truth of the doctrine of endless misery. Every one who has read this work knows how prominent a place in it is assigned to the fact that God is "the author of all things." The subject was not one which Mr. Ballou wished to intrude upon the attention of others; but it was precious to *him*, it was necessary to *his* idea of a perfect God. Without it, he could not have confidence in the stability of the divine government. Many very wise and good men have differed from Mr. Ballou on this point; but it is *his* views of the divine government, not *theirs*, which it is our duty to describe in this place. Whether their views or his were correct, is a subject not to be discussed here; but what Mr. Ballou believed, it is our duty to show. He held, without a doubt, to the stability and rectitude of the divine government; that God can do his pleasure; and if we say he chooses not to do his pleasure in all things, it is only another form of asserting that he acts as he pleases. To Mr. Ballou this fact was a source of the highest consolation. In the midst of the deepest trials he could say, "It is the Lord; let him do what seemeth him good." He recognized the hand of God in all things. He held, with Cowper:

"Happy the man who sees a God employed
In all the good and ill that checker life;
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme.
Did not his eye rule all things, and intend
The least of our concerns (since from the least
The greatest oft originate), — could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan, —
Then God might be surprised, and unforeseen
Contingence might alarm him, and disturb
The smooth and equal course of his affairs." *

No quotation from any writer could more beautifully describe the belief of Mr. Ballou on this great subject. This faith contributed largely to his cheerfulness, and reconciliation to God. He saw God everywhere. He often said:

"I cannot go
Where universal love not smiles around;
Sustaining all yon orbs, and all their suns,
From *seeming evil* still educing *good;*
And better thence again, and better still,
In infinite progression." †

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* The Task, Book Second.

† Thomson's Seasons.

Difficult is it to describe the serene and holy joy which this faith infused into the heart of Mr. B. It was this which made his old age quiet, serene, glorious, like a calm summer evening. Everything, seemingly adverse or painful, was submitted to, on the principle already described: "It is the Lord; let him do what seemeth him good." While Mr. B. did not desire to intrude these opinions upon any one, he never disguised them. They frequently came out in his teachings, by way of brief allusion; and, at proper times, he made them the subject of discourse, or of protracted argument.

A conviction of the importance of this doctrine to the perfection of God's character, the stability of his government, and the happiness of man, induced Mr. B., in July, 1829, to make it the subject of a discourse to his own people, which was subsequently published.* It was from the words (1 Sam. 22: 22), "I have occasioned the death of all the persons of thy Father's house,"—a singular confession for a good man like David to make concerning himself.

But we pass to a description of the sermon. It had the following instructive exordium:

> "Among the numerous subjects of controversy, which have engaged the attention of polemic writers, and which have caused divisions in the Christian church, no one has been more signalized, or become more prominent, than the question, whether the Supreme Being can properly be said to be the author of *all things*,

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* The title was, "God the Author of all things. A Sermon delivered in the Second Universalist Church in Boston, Sabbath Morning, July 5th, 1829. By Hosea Ballou. Boston: published by Henry Bowen."

in the most extensive use of the words. While that class of doctors, who have, for ages, defended the doctrine of the fore-ordination of all things, have found no difficulty in confounding the advocates of the opposite hypothesis, they have never been able to free their own creed from objections no less embarrassing.

"The predestinarian, by urging the *foreknowledge* of God in all things, which the Arminian doctors could not deny, has been able to demonstrate the *certainty* of all events as clearly as this certainty is established by the hypothesis of *predestination*. This argument the Arminian has never been able to overcome. But, though he could never satisfy the predestinarian that human agency could possibly go contrary to the divine prescience, he could put him to utter confusion by showing that by the doctrine of fore-ordination God is made the author of all the sin which wicked beings have committed. And then, making use of a proposition which they both allow, that sin deserves and must receive an infinite and an endless punishment, he presents the appalling absurdity to his adversary, of the fore-ordination of sin by the divine Being, and also the fore-ordination of this infinite punishment for sin!

"We have here, in plain view, the great and embarrassing subject of controversy, and even of contention, which has divided the Christian church for ages; and, if we carefully observe, we may easily discover where all the difficulty lies. Why does the Arminian, or he whom we now call the believer in free agency, wish to find the agency in man for which he contends? The fact is, he wants it for the sole purpose of making out, on the one hand, the justice of the sinner's endless punishment; and, on the other, he wishes to free the divine Being from that cruel character given him by the doctrine that makes him the author of the sin for which he condemns the sinner to endless sufferings. The Arminian has not been able to discover, nor has the predestinarian shown him, that, could he find in man any agency which he should choose to describe, it would then be necessary to allow that this agency, being constituted by the Creator, must have been designed by him for a definite purpose, which purpose could not fail of being effected. So, after all, he involves himself in the same appalling absurdity with which he confounds his adversary. For there is no moral difference in saying that our heavenly Father is the author of that sin for which he condemns his children to endless suffering, or saying that he is the author of that agency which he designed should eventually terminate in the same result.

"But the whole difficulty would be removed at once, if the doctors, on both sides of the controversy, could come to the conclusion to leave out of the Christian creed the hypothesis of *endless punishment*. To maintain this erroneous proposition, the predestinarian becomes confounded with the relentless cruelty in which he involves the divine Being, and the Arminian confuses himself with the ignorance which his doctrine attributes to Him who knows all things. What objection could the Arminian bring to predestination, could he first free his own mind from the doctrine of endless punishment, and then find no such error in the system of predestination? There must surely be something besides the dictates of enlightened reason, and the aspirations of a benevolent heart, which would raise objections to the doctrine that God predetermined all events, and overrules them all for the ultimate good of all his creatures."

After this exordium, Mr, Ballou proceeded to say:

"With a view to bring this all-important subject before my hearers this morning, and to furnish some arguments for the support of the true view of the case, the text, which has been read, was selected. But the query may arise, What has the text to do with the subject? In reply, we say, that the text supports the doctrine, *that the cause of what is called evil may be innocent*."

In his flight from the unrighteous vengeance of King Saul, David came to Ahimelech, the priest, who supplied him with the means of subsistence and defence, not knowing that the king was offended with him. In return for this act of Ahimelech, the king swore vengeance against him and all his father's house; a vengeance that was fully executed in the death of all the family, save one son. To this son, when informed of the tragical event, David replied, in the words of the text, "*I have occasioned the death of all the persons of thy father's house.*" Saul, it is well known, was the immediate and *criminal*, while David was the *innocent* cause, by receiving of Ahimelech the holy bread and the sword. David, through God, was the innocent cause of the envy that burned in Saul's heart. Saul was a sinner in designing evil against David. God was the innocent cause of this criminal design in Saul, because God meant it unto good, whereas Saul meant it unto evil. It is so with all sin. God designs it for good; men have an evil design; and herein consists the difference between a *righteous* and an *unrighteous* cause.

Having stated the facts which we have abridged in the above paragraph, Mr. Ballou said:

> "We may proceed to examine the moral character of David, in relation to the murderous scene which we have described. Was David the innocent cause of this murder, or was he the criminal cause? Here there can be but one answer. He was the innocent cause. But the question will be asked, Was there a criminal cause of the same wicked outrage? Here again there can be no doubt. If there had been no criminal design, the act could not have been morally wrong. The act of taking life, as well as all other acts, is innocent, or criminal, according to the design of the principal agent, who performs the act. But Saul and Doeg were unquestionably criminal, in relation to this affair; and it is very evident that they were important agents in it."

But Mr. Ballou carried the inquiry still further:

> "The discerning hearer will now grow apprehensive that the nice point, — that pivot on which this general subject must turn,

— is to be either overlooked or kept out of the argument. It is very clear, that, in order for our reasoning to result in showing that God is the innocent cause of all things, it must be shown that he is the innocent cause even of criminality itself. We have no fears on this subject, no wish to hide behind some insolvable mystery. Let us, then, examine the case of Saul and David. Saul was determined to take the life of David ; and, such was the strength of this determination and the fury which accompanied it, that whatever seemed to stand in the way, to restrain the course of his vengeance, became subject to it. This in Saul was criminal ; it was the dictate of envy. David had done nothing at which Saul was offended ; but his loyalty to the king, his love of his country's freedom, and, above all, his sacred regard to the character of the God of Israel, had acquired him a fame which eclipsed the glory of Saul, and kindled the fire of jealousy in his heart.

"In the movements of David there appears nothing that was reprehensible. Goliath had for forty days shown himself from the front of the Philistine army, proudly vaunting and defying the host of Israel. He proposed to decide the fate of a pending battle by single combat, if the army of Israel could furnish a champion to meet him. But Saul and his men were afraid ; nor did any one possess the courage to accept the challenge. David was then a ruddy youth, whom his father sent to the camp to bear his favor to his sons, who were in the army. When he saw Goliath vaporing in his vanity, and heard him defying the army of Israel, and when, to his mortification, he saw his own brethren and the whole host of his people shrinking with fear at the profane boasting of the uncircumcised champion, he felt emotions which we can more readily conceive than describe. He was not a moment in deciding, in his mind, that Goliath's challenge ought to be accepted. This was no sooner known by Saul than he made inquiry, and found the youth ready to meet in single combat the champion who was the terror of Saul and all his men of war. Saul feared for the safety of David, and expostulated with him. He reminded him of his youth, and that he was going to meet a foe who had been a man of war from his early days. But David informed Saul that he had slain a lion and a bear which attempted to rob his father's flock of a lamb, and that he was confident that God would make that uncircumcised Philistine as one of them. Such was Saul's concern for David that he put his own armor on him, and furnished him with all the defence possible. But David refused all these, and, taking his staff and sling, chose five smooth stones out of the brook, with which he fearlessly met and overcame this fearful champion. David was a Benjamite, and well skilled in the use of the sling; with this weapon he prevailed. Now, what we desire to have considered here is the perfect innocence of David, in this interesting combat. Saul, the king, was concerned for nothing, as it appears, but for the safety of this beautiful youth. He felt no apprehensions that any prejudice to himself could result from David's success in this case. No doubt the sincere desire of his heart was gratified when he saw the champion fall. But, when Saul and his victorious army returned in triumph, and the women came out of the cities to meet the king, singing and dancing, and exclaiming, Saul hath slain his thousands and David his ten thousands, those elements which compose the demon of envy were immediately brought together, and kindled into a fury of horrid mien.

"Let us now look at this whole affair; and let candor judge and decide whether David, by the help of God, in whom he trusted, was not the innocent cause of Saul's deadly envy. It really seems that the subject is too plain either to need argument or admit of doubt. But, says the hearer, though this must be allowed, the question arises, wherein does the criminality of Saul's envy consist, if it were the effect of that which was innocent and good? The answer is ready: Saul's criminality consisted in his designing evil; and it was this evil design which led him to all the acts of injustice and cruelty which he committed against David and others, on his account. But another question here arises, and it is one, too, of high consideration in relation to the general subject. Why does not this argument suppose the same criminality in the Divine Being, who is allowed to be the cause of this criminal envy, as it attributes to Saul, in whose breast it burned? To this weighty question the answer is also ready. It is because the design which the divine Being had in causing this envy in Saul was a good design. The whole was designed and overruled by our heavenly Father for good, and was wholly dictated by that heavenly wisdom which is full of mercy and good fruits, and which is without partiality. We will here allow the objector to urge what to him may seem to be of weight, that, as the divine Being intended and caused all the evil which actually took place by the agency of Saul, if we argue that the divine Being is innocent in this case, we should also allow the innocency of Saul. But to this we reply, there is a very plain difference in the moral character which the argument attributes to the Creator and to the creature. All the evil which actually took place was designed by the Creator for the good of all concerned: but in the design of the creature there was not the smallest particle of divine benevolence or good will: and it is the difference in the moral nature of those opposite designs which constitutes the moral difference in the characters of the Creator and the creature. If it could be seen that Saul, in all his conduct which we have noticed, was actuated by a purely benevolent disposition, designing the whole for the ultimate good of all whom his acts concerned, and seeing at the same time how this good would be brought about by such means, we should see no cause why his entire innocence should not be allowed. But, not being able to find this good design in Saul, nor the least shadow of evidence of its existence, we are compelled to ascribe to him the character of cruel, relentless envy."

Mr. Ballou then proceeded to show that the doctrine of endless misery was absolutely inadmissible on the ground here taken. If God designs all sin and guilt, condemnation and suffering, for the ultimate good of his creatures, the supposition of endless suffering is utterly excluded. The Universalist, therefore, can take high ground, and say God preördains all events for a noble and benevolent purpose, and He will overrule them all for the best good of his intelligent offspring. On this ground God is fully justified in the permission of evil; but he can be justified on none other. So reasoned Mr. B.:

> "The hearer is now, unquestionably, prepared to see that it is absolutely necessary to leave out of his creed the doctrine of infinite evil, or unlimited suffering, as it is impossible for such evil or suffering to be overruled for the good of those who endure it. As we contend that God is the *innocent* cause of the sin which men commit, and maintain this hypothesis on the ground that he designs all this sin, and its consequent guilt, condemnation and suffering, for the ultimate good of all, we see that the admission of endless suffering would destroy every vestige of this system of reasoning, as it is not possible to conceive how suffering which will never end, can result in the benefit of the sufferer. Sound reasoning will moreover show, that as the designing of evil, without intending it for good, constitutes the sinful or criminal cause, by allowing that the divine Being ever was the cause of that which he did not design for ultimate good, we charge him with criminality!"

The distinction between the *innocent* and the *criminal* cause of sin was illustrated, in the first part of this sermon, by the interesting history of Saul and David. But Mr. Ballou sought to illustrate it again, by a passage from the teachings of our blessed Lord:

> "The instructions of the blessed Saviour will assist us in illustrating the principle that the cause of moral evil may be innocent. The following are his words: 'Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law; and a man's foes shall be those

of his own household.' In this passage the Saviour acknowledges that he came to effect divisions in families; to make fathers and sons foes to each other, and to set at variance mothers and daughters. But we cannot suppose that he meant to accuse himself of being the criminal cause of those deadly feuds and family quarrels; nor can it be allowed, by any who know his spirit and doctrine, and who love the same, that he was the criminal cause of such unhappy divisions. We find the criminal cause of all such wickedness in the superstition and bigotry of the religious people of those times, in which the gospel was planted in our world. The doctrine of Jesus was as pure as the light of heaven; its favor was as free as the descending rain; it fell on the multitude like gentle dew on the grass of the field; the common people heard him gladly, and wondered at the gracious words which he uttered; but the bigoted priests, scribes and Pharisees, who had made the law of God void by their traditions, found that the doctrine of Jesus, with all its precepts, would sweep away the whole system of their religion, if it should prevail. They were stung with jealousy, and fired with deadly envy against the blessed Son of God, as was King Saul against David. Hence proceeded that spirit of hostility against the doctrine and religion of Jesus, which was the criminal cause of unhappy divisions among the people, and introduced into families the bane of discord and deadly hate.

"Here it is necessary again to mark the difference between the *innocent* and the *criminal* cause. Divine wisdom saw that all this enmity and opposition to the gospel were necessary for the fulfilment of the declarations of the prophets concerning the Messiah, that all things might be fulfilled that were written concerning him. The same divine wisdom designed all this opposition and persecution, which were carried on with such vehemence, for the purpose of promoting the cause of truth, which, in its final effects, would overcome and subdue the false religion that caused the scribes and Pharisees to oppose it. The foreknowledge of God and his benevolent design, in all this vast work, show most clearly that he was the innocent cause of the whole. But, on the part of the active agents, who opposed and persecuted the gospel, and those who promulgated it, we find no benevolent, no gracious design or purpose; but the most ardent jealousy and inflamed envy which ever burned in the breast of the wicked. This spirit and design to oppose and overthrow the truth prove, as clearly as anything can be proved, the criminality of the enemies of Christ. If, on due examination, we were able to discover that the chief priests, the scribes and Pharisees, together with all who opposed Christ and his doctrine, understood that their exertions were necessary for the promotion of this doctrine, and that they designed it for that purpose, it would prove that they were the friends of Christ and his religion, and would establish their innocency beyond all dispute. But their evil design proves that they were the *criminal* cause of the miseries which their opposition to the religion of Jesus produced; but the gracious design of our heavenly Father, in relation to all this enmity, and the acknowledged fact that he overruled the whole for the good of all concerned, prove that he was the *innocent* cause of all these events."

From this illustration, which seems so clear and satisfactory, Mr. B. turned to another of equal interest,—it would seem impossible to have it more so. We refer to the case of Joseph and his brethren. Joseph was the innocent cause of their sin, by telling his dreams; and God was the innocent cause of all, by causing those dreams. Their intent was evil, but God's intent was good. We have room only for a brief extract, which is designed to show not only that God designs sin for good in some general sense, but that he designs it for the good of those very sinners who participate in it. What could be more worthy the character of a God of benevolence and love?

"Thus we see that the envy and wickedness of Joseph's brethren, bitterer than gall and wormwood, as they flowed, in a perturbed, deadly stream at first, carried immense blessings into Egypt and the adjoining country. But were those envious, wicked brethren, excluded from the favors which resulted to thousands of others? No; we see them coming into Egypt to buy corn for their wanting families: they bow to Joseph before they know him, and obtain a supply of bread at his hands, without knowing that it was he whom they hated and sold, who thus opened his hand to their relief. But when he made himself known to his brethren, with what tenderness and affection did he address them, saying, 'I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.' And, moreover, even after the death of their father, when these brethren feared what Joseph might do to them for their trespass against him, and came and fell down before him, and craved his forgiveness, he kindly replied, 'Fear not,—ye thought evil against me; but God means it unto good, to bring to pass, as it is this day, to save much people alive,—fear not; I will nourish you and your little ones.' In this reply Joseph sets up the doctrine which we are endeavoring to exemplify. '*Ye thought evil against me; but God meant it unto good.*' What did God mean unto good? Answer. The very evil which they thought against Joseph. What good did God intend by that evil? Answer. That of saving many thousands of lives, and the lives of those brethren with the rest. The whole family of promise was preserved from famine by the consequences resulting from that envy which moved those brethren to sell Joseph."

We have thus laid before the reader the general sentiments of this remarkable discourse,—a discourse which throws much light on a point in theology generally regarded as exceedingly difficult to be understood. At the moment, we cannot recollect that Mr. B. ever devoted, except in the case before us, an entire discourse to this subject. It was dear to him, and he always defended these views when called on, and frequently stated them in his sermons and articles for the press;

but here the entire sermon is devoted to show that God is "the author of all things;" that sin may have an *innocent* as well as a *criminal* cause; that God is the innocent cause of sin and guilt, but that this furnishes no excuse to man for his wickedness; that man is just as accountable and blameworthy as if God did not overrule his acts for good. Having established these points, Mr. B. closed his sermon as follows:

"If our heavenly Father has given us to understand, and to know, that it is consistent with his moral perfections to design and overrule the evil of sin, in any instance, for general good, and even for the good of those who are criminal agents in it, it is by no means necessary that we should be able to discern the good which he designs by every instance of moral evil, in order to justify us in believing that he does design and overrule all sin in the same gracious manner. He, in compassion to us his weak and erring children, has given us abundant evidence of that blessed truth. that 'Where sin abounded, grace did much more abound.' In this doctrine we may find rest to our souls, and see infinite reason to be thankful to God and humbly joyful in his presence.

"We feel unwilling to leave this subject, until we notice a very popular objection which its opposers urge against it. They say, if this doctrine be allowed, we may do evil that good may come. After this same manner did the enemies of the apostles slander them, reporting that they said, 'Let us do evil, that good may come.'

In replying to this unwise objection, we will ask the opposer to make the trial, that he may convince himself. What has he got to do? He is to do evil that good may come. Then his design in what he does must be that good may come. But this very design makes his act morally good; for the moral character of every act is determined by the design of the actor. If Joseph's brethren had seen into futurity, and with a clear understanding had comprehended the necessity of Joseph's going into Egypt, and had sold him for the purpose of bringing his dreams to pass, in compliance with the wisdom and design of God, there certainly would have been no enmity in their hearts towards their brother, nor moral evil in what they did. And there is another thing which the objector ought to know, and that is, that if Joseph's brethren had fully believed that God would overrule their envy and wickedness towards their brother, for his future exaltation, and their own benefit, it would have entirely overcome their envy, and washed away the whole of their sin."

SECTION XIV.—TRAVELS, ASSOCIATION, CONVENTION.

In the month of July, Mr. Ballou not only preached, wrote and published the sermon we have described, and attended faithfully to his duties as pastor in Boston, but he made, also, a journey to Hartford, Connecticut, to exchange pulpit services with Rev. Mr. Rayner. The latter came to Boston, and the Universalists of Boston and vicinity were highly pleased with the opportunity of hearing him. Our brethren in Hartford were equally delighted to listen once more to Mr. Ballou.

Shortly after his return from Hartford, Mr. B. made a journey to Epping, N. H., to attend the session of the Rockingham Association of Universalists. The few Universalists in Epping owned no meeting-house, and were obliged, therefore, to depend on the kindness of others. The Congregational house was asked for and refused, but that of the Methodists was granted. The accommodations were temporarily enlarged, by taking out the windows upon one side, and covering a part of the common with a sail-cloth, under which seats were arranged. Sermons were preached by Brs. E. Case, S.

Streeter, T. G. Farnsworth, T. F. King and H. Ballou, the latter taking for his text Rom. 2: 4—6.

Mr. B. left home again in the month of September, to attend the meeting of the general convention at Winchester, N. H. Thirty-five preachers were present. It was at this meeting the writer first saw his friend Rev. T. J. Sawyer; and we believe this was the first session of the convention that the latter attended. Mr. Ballou preached on the afternoon of the last day, from Ephesians 3: 8, on which occasion Br. Sawyer was ordained. The ordaining prayer was offered by Rev. Joshua Flagg, the charge by Rev. R. Streeter, and the fellowship by Rev. H. Ballou, 2d. Mr. Flagg was a man of strong feelings on political matters; and, being a firm partisan of General Jackson, who had been inaugurated the previous March, as the President of the United States, he broke out, near the close of his prayer, with the following ardent supplication in behalf of the president: "And, O Lord, wilt thou remember thy servant, the President of these United States, elevated to his high position by the free-will suffrages of his grateful fellow-citizens. Wilt thou bless him, O Lord, and crown him with success; and may he be enabled to put down all his political foes, as he put down the British hosts at the battle of New Orleans." Such a petition, so out of place at any time in public worship, but more especially as a part of an *ordaining* prayer, sent a shudder over the assembly, especially the preachers; and Mr. Ballou felt it his duty to administer a faithful rebuke to Mr. Flagg, as they walked away from the church at the close of the service. Mr. F. had a strong voice, and it failed of none of its power in proffering the petition for President Jackson. This was a disagreeable matter; but, on the whole, the session at Winchester was a very happy one. Mr. Rayner, who was present, added much to the enjoyments of the occasion. He preached on the morning of the second day, and opened the service by the reading of the twenty-third chapter of Matthew, which he pronounced with more effect than we ever knew to result from the reading of the introductory Scripture lesson. Mr. B. was so gratified with much that he saw and heard at this meeting, and, above all, with the opportunity he enjoyed of listening to Mr. Rayner, that on his arrival home he wrote the following:

"Having just returned from attending the General Convention of Universalists, during its late session at Winchester, N. H., and having my mind not a little affected by those appearances which evince the wonderful increase and spread of the doctrine of universal goodness, I feel it to be both a privilege and a duty in this way to express my gratitude to Him who controls the moral as well as the natural world, for his great goodness in promoting the doctrine expressed in the song of angels, who sang at the birth of the Saviour, 'Glory to God in the highest, on earth peace, good will towards men.'

"A few years ago, it was hardly to be expected that as many as half-a-dozen preachers would, at one time, attend a session of the general convention; but at this meeting nearly forty attended; and yet none were present from the State of Maine, nor from the State of New York, nor yet any from south or west of the last-mentioned state. This large increase of public laborers has not equalled the increase of believers and societies. There never has been so great a call for preachers as is now heard.

"At this meeting I was greatly rejoiced to notice the following particulars: 1st. So many young men engaged in the great and good work of investigating truth, with minds untrammelled by the dogmas and superstitions of false divinity, and fearlessly bold in disseminating honorable views of God, our common Father, and correct and liberal sentiments concerning religion generally. 2d. I was sensibly moved with grateful emotions to discover in this formidable phalanx, in spiritual warfare, that becoming sobriety, that due subordination to the laws of decorum, that elevation of moral feeling, that true, unaffected meekness and simplicity, all which are indispensable in the disciple of Jesus Christ, and especially in the public minister of the word. 3d. It was matter of great comfort to find around me a respectable number of faithful brethren, who are now advanced to middle age and beyond, whose established principles and fixed habits are so very favorable to the promotion of the common interest in which we are engaged ; and who are faithful in watching the motions and movements of the adversary, and are constantly on the alert to circumvent his crafty schemes, and who endeavor with good success to preserve that harmony and good fellowship which are indispensable to the moral health of the body. And, 4th. As I had never before an opportunity of hearing that venerable brother, whom God has sent us from the Episcopalian communion, the occasion was peculiarly interesting; and, should I attempt a full description of the rich entertainment I enjoyed while attending to his discourse, I should certainly fail, and no doubt be suspected of flattery. While attending to Br. Rayner's sermon, many very weighty reflections passed through my mind. I was not a little surprised to see to what a degree of liberty his mind has attained. Though for many years a laborer in the Episcopalian church, he now seems to have travelled even further from its superstitions than have some who were never fettered by them. The powers of reasoning, the acute discernment, the fearless and forcible arguments which characterized his sermon, together with the weight of the momentous subject on which he treated, all raised, in my estimation, the value of that gift which it has pleased God to bestow on the church. Among many particulars which were suggested to my mind by the labors of this brother, the words of Moses came forcibly to my recollection: ‘How should one chase a thousand, and two put ten thousand to flight?' Like the mild majesty of the sun, dispersing the mists of the valley, the radiance of truth burst forth, scattering the dark clouds of error, rejoicing the mental vision with the beauty and charms of that wisdom which is full of mercy and good fruit, without partiality and without hypocrisy. Long may this brother's labors continue, as salt that has not lost its savor."

SECTION XV.—MR. KNEELAND RENOUNCES CHRISTIANITY.

In the course of these pages, we have repeatedly found it necessary to notice the case of Mr. Abner Kneeland. We have shown that he appeared at the Southern Association, at Hartford, Conn., in May, 1829, when he professed to be "a real Christian and defender of the Christian religion;" but, there being some dissatisfaction as to his labors, on the ground that they tended more to undermine Christianity than to strengthen it, he saw fit to suspend his fellowship with the order, until he should "be able to give entire satisfaction that the cause of the world's Redeemer, of God, of truth and of righteousness," was the cause for which he labored. Notwithstanding such a profession of his faith was made in May, yet in September he entirely gave up all faith in Christianity and in the divine existence. He announced this fact in a paper called the *Free Inquirer*, of the 23d of the last-named month. Mr. Ballou felt it his duty to speak of this strange proceeding in the following terms:

"Br. Whittemore: As the *Trumpet* carried to its numerous patrons the information that Br. A. Kneeland, at the Southern Association of Universalists, which held its last session in Hartford, Conn., requested the privilege of suspending his fellowship with the order, until he should be able to convince his brethren, and all concerned, that he is a sincere believer in Christianity, it seems reasonable that it should now communicate, in as extensive a manner, the information that this brother has wholly renounced the faith which he has so long professed to preach, and which he so recently as the latter part of last May solemnly professed to believe.

"Mr. Kneeland has certified us of this fact in the *Free Inquirer* of the 23d ultimo. Through this medium he informs the public that he does not believe in the existence of God, nor in man's conscious existence in a future state. After having stated his unbelief in these two propositions, he has thought it necessary to inform the public that he does not believe in the miracles and resurrection of Jesus. To such conclusions he says he has come 'after thirty years of arduous study, and more than twenty-eight years' labor in the gospel ministry.'

"For one, I regret what I shall call this brother's infatuation, and surely I feel no disposition to offer any remarks which could be construed to indicate any want of good will towards one whose labors I have been in the habit of holding in high estimation, and in whose friendship and society I have enjoyed many comforts, and consolations not a few. But may I not be permitted to query in relation to this 'thirty years of arduous study, and more than twenty-eight years' labor,' &c.? Now, all this study and labor, as late as the latter part of May last, resulted in a sound belief in Christianity. Why, then, does he advert to so many years of study and labor in order to give weight, gravity and countenance, to his infidelity? Should he not have said, after studying and laboring from the latter part of last May until lately, I have come to the conclusion that there is no truth in what I believed and preached for twenty-eight years? As Mr. K. has so often assured the public that he is an honest man, it would be deemed uncharitable to doubt his sincerity when he assured his brethren that he was a sincere Christian, at the last session of the Southern Association of Universalists. Perhaps he may yet see cause to correct his mistake.

"As Mr. Kneeland is in the habit of writing for the *Free Inquirer*, I will suggest a question for his solution, if he should deem the subject of a character suited to the taste of the readers and patrons of that paper. The question I propose is the following: If, contrary to what he thinks is probable, there is in fact a God, what evidences, necessary to prove his existence, could be added to those which are already furnished?"

SECTION XVI.— UNITARIANS COMMENDED, REPROVED.

On Sabbath evening, November 29th, of this year, Mr. B. preached, at the School-street Church, a sermon, entitled "Commendation and Reproof of Unitarians." * The design in this discourse was to point out those things for which Unitarians deserve to be praised, and those for which they deserve to be reproved. The text was Rev. 2 : 4,—"Nevertheless, I have somewhat against thee." In the epistle to the angel of the church of Ephesus, those things for which that church was worthy of commendation are first pointed out, and receive their proper approval. But the writer of the apocalypse, although he had freely praised the members of that church for what good they had done, had nevertheless somewhat against them. Thus the author of the sermon before us, after he had justly commended the Unitarians for what he regarded as their virtues, points out their faults. The sermon is necessarily divided into two parts. Things to be commended: 1. Their views of the divine unity. 2. Their views of the atonement. 3. Their labors in refuting the doctrines of election and reprobation. 4. Their rejection of the doctrine of total depravity. 5. Their

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* The whole title was, "Commendation and Reproof of Unitarians. A Sermon delivered in the Second Universalist Church in Boston, on Sabbath evening, November 29, 1829. By Hosea Ballou, pastor."

comparatively rational views of regeneration. 6. Their acknowledgment of the perfections of all the divine attributes, and of the merciful tendency of the divine administration. And, 7th. Their liberality and friendliness to free inquiry. They are reproved for the following faults: 1. Although the principles they set up lead to the doctrine of Universalism, and although they unquestionably believe it, they will not acknowledge themselves believers of it. 2. They avoid the leading principles of their faith in preaching, and indulge in speculations about a future state of rewards and punishments. 3. The satisfaction with which they contemplate their exaltation over their fellow-men in the future state, and the scorn with which they regard the system which places all men in equally favorable circumstances. 4. Their inconsistency, in that they constantly complain of the orthodox, who will not exchange ministerial labors with them, and maintain that a difference of opinion ought not to prevent such an exchange, and yet are unwilling to exchange with Universalists, because the latter differ from them in opinion. "Happy is he who condemneth not himself in that thing which he alloweth." After having gone through with the seven points of approval, Mr. B. holds the following colloquy:

"Here we seem to come to a pause. The query seems to crowd on the mind, How is it possible for one who professes to be a believer in and a defender of the doctrine of universal salvation to find any fault with these sentiments, or with the denomination which professes them?

"Christian friends, we find no fault with these sentiments. We believed them all, and endeavored to persuade others of their truth and importance, long before the controversy between the Orthodox and Unitarians produced a division in this country.

"The hearer will ask again, if the statements which have been made concerning doctrine do not, in the most plain and direct manner, amount to real Universalism. We reply that, in our opinion, they do. And it is known also to the public that the Orthodox contend that Unitarians, in holding such sentiments, are in fact Universalists.

"Here we repeat our text, 'Nevertheless, I have somewhat against thee.' Worthy things are spoken, in the context, of the church of Ephesus, for which they received the approbation of Him who 'holdeth the seven stars in his right hand, who walketh in the midst of the golden candlesticks.' But, after all, there was somewhat against that church; and, notwithstanding we find in the doctrines maintained by our Unitarian brethren more to approbate than we have had time to mention, we think there is somewhat against them. And this we shall now proceed to point out."

We give sketches merely of the reproofs which Mr. B. thought it his duty to administer to his Unitarian brethren:

"1st. As the Unitarian doctors, some of them, at least, are not a whit behind the first in the world, as to natural talents, or acquired abilities, there seems to be no ground for supposing that they do not know that the tenets of their faith, which they openly avow, both in their preaching and writings, do in fact necessarily lead to the belief of universal salvation; yet they, as a denomination, will not own that they believe it. So far from being ingenuous enough to profess openly the blessed doctrine of universal salvation, they generally so arrange and manage their public discourses as not only to keep this doctrine out of sight, but to cause the unlearned hearers to believe that their preachers disbelieve it. We acknowledge that this charge is not venial, and it is stated with feelings of reluctance. Nothing short of indubitable conviction of its being a fact, and a common practice, could compel us to state this wrong.

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"2d. Notwithstanding the purity of the great, leading principles maintained by Unitarian preachers, they rather avoid them in their common preaching, seldom bring them as the necessary food for their congregations, rather choosing to employ themselves in speculations of their own curious inventions, about a future state of rewards and punishments! If we request them to produce any Scripture authority for such notions, they will, in place of bringing Scripture proof, undertake to justify such notions by reasoning, as they say, from analogy. They take for granted that vice is not sufficiently punished nor virtue sufficiently recompensed in this life; of course, there must be a state hereafter of righteous retribution, or the divine Being will never be able to vindicate the impartiality of his justice. Thus with their speculations, unsupported by one word of divine authority, they invade the world to come, and amuse themselves and their hearers with the curious texture of a web both the warp and woof of which is of their own invention.

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"3d. Such are the exalted notions which these brethren entertain of the moral improvements which they are making, that it is not unfrequent that they preach sermons on the fruitful subject, in which they endeavor to convey to their hearers an understanding of the immense distance which they are likely to be advanced in the future world, before their fellow-beings, who, in consequence of their sinful neglects in this world, will have to suffer in the world to come; while they, for their vigilance here, are to enjoy indescribable felicity! A single hint, indicating that when this mortal shall have put on immortality, and death shall be swallowed up of life, all men will be equally glorious, equally righteous and equally happy, is sure to meet with most pointed scorn.

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"4th. As the telling of those we love the faults we discover in them is a painful as well as an unthankful duty, we must be excused, for the present, after we have named one more fault, the correction of which would do them great honor. Among those commendable things which were named, in approbation of our Unitarian brethren, the hearer will recollect their liberality towards those Christians who differ from them in opinions. They have been laboring with all *their* Christian meeknees, for years, to persuade their Orthodox opposers to extend to them the right hand of Christian fellowship, and to consent to reciprocate ministerial exchanges. We have read their learned and forcible arguments in favor of this brotherly practice; and we have also read what their Orthodox opposers have urged against it: and we are fully satisfied that our Unitarian brethren have, in reality, the best of the argument. Now, if the profession of liberality, without the practice, could make these brethren rich in the righteousness of God, the angels of heaven might envy their attainments! Will they exchange desks with Universalists? By no means. What is the reason? Because in some points of doctrine we do not come exactly to their views. As to doctrine generally, they will allow that we are much nearer them than are their Orthodox brethren, whom they are constantly inviting to exchange! Now, if they, like the Orthodox, were conscientious in refusing to exchange desks with those who hold doctrines opposed to their own, then would they act according to their profession, and would be consistent with themselves. But how are they to be justified in making those pretensions to liberality, while in fact it is not real? Is this Christianity? Is it genuine honesty?

At the conclusion, Mr. Ballou said:

"To conclude: If we have stated any of these wrongs in a manner too pointed, or have given them a coloring more unfavorable than Christian charity will warrant, we thus early ask forgiveness. We have not stated these defects, which we think we see in our brethren, without recollecting that we ourselves are also faulty. And we humbly ask them to use towards us the same faithfulness which we have thought it our duty to exercise towards them. Let them do it in kindness and in brotherly love, and they shall receive our acknowledgments for the favor.

"'He that hath an ear, let him hear what the Spirit saith unto the churches.'"

The true character of Mr. Ballou, for ingenuousness and plain Christian dealing, is as plainly seen in this discourse as in any one he ever wrote. He harbored not the slightest ill feeling towards his Unitarian brethren. He had been an avowed Unitarian some time before they had a distinct name to live, and he felt a deep desire that they who were correct in so many things should be correct in all. His feeling towards them was that of tender brotherly affection; his desire that they should avow the great doctrine of the final holiness and happiness of all men was exceedingly strong. But he was doomed to disappointment in this matter. Occasionally some one of their eminent preachers would avow this faith, which would perhaps give cause for others to deny it. As when broken clouds flit across the sun, so Mr. B.'s hopes were excited and depressed in regard to his Unitarian brethren.

SECTION XVII. — THE BOSTON ASSOCIATION.

This body was formed in Charlestown, on June 4th, 1829. The second meeting was holden in Boston, on December 2d, and adjourned to Woburn, to meet on the 22d of the same month. On the last-named day it convened at said place, when Mr. Ballou was appointed moderator, and the new constitution was adopted and established.

SECTION XVIII.—MODERN HISTORY OF UNIVERSALISM.

At the beginning of the year 1830 came out the Modern History of Universalism, by Mr. T. Whittemore. We have shown, in the ninth section of this chapter, Mr. Ballou's connection with the earliest efforts to prepare a history of this doctrine. He read the Modern History, as he had read the Ancient, with great pleasure, and took an occasion to say publicly:

> "The Modern History of Universalism.—I have given this work an attentive perusal, and I wish the privilege of doing an act of justice to my own feelings, to my numerous and respected friends, whoever they are, and to the indefatigable and faithful historian, as well as to the public generally, *by expressing my most sincere approbation of the work, and by heartily recommending it to all denominations of Christians, and to Universalists in particular.*
>
> By the assistance of the Ancient and Modern Histories of Universalism, which are now together in the market, the reader is presented with a most interesting view of the *twilight*, in which the bright and glorious faith, taught by Jesus and his apostles, was seen after their times, before it became shrouded by the intense darkness into which the apostasy carried the church; some glimmering of its light during the darkness of Popery; its struggles to appear in the Reformation; its wonderful workings in many mighty minds since the days of Luther; its travels in different parts of Europe; the difficulties which it encountered in those countries; its flight to America, and its wonderful prosperity in a country and under a government congenial to its heavenly genius, where the church is coming up from the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners."

SECTION XIX. — INSTALLATIONS AND DEDICATIONS.

On the 14th of January, Mr. B. went out, with several of his ministering brethren, to attend the dedication of the Universalist church, then just finished, at South Dedham, Mass.; and he poured out the fervor of his soul in the dedicatory prayer. The sermon was by T. Whittemore, and the other services by H. Ballou, 2d, S. Streeter and Jacob Frieze.

On Tuesday, the 29th of April, Mr. Ballou was present at the installation of Rev. Joseph P. Atkinson, at Hingham, on which occasion he gave the charge; and on the fifth of the following month (May) he performed the same service at the installation of Rev. William S. Balch, at Watertown, Mass. The service on the last occasion was strictly extempore, and it was not written out afterwards. It was highly appropriate. The reasons for the presentation of the Scriptures were faithfully given, and the candidate was exhorted to take heed to *himself* and to his doctrine. The duties of a pastor were also very clearly described. Still another ordination came off on the 17th of June; namely, that of Rev. A. V. Bassett as pastor at South Dedham, at which Mr. B. was present, and offered one of the prayers. Notwithstanding he made so many journeys, let it be remembered, too, that he was also much at home, discharging with fidelity and success his duties as pastor of the society in School-street.

SECTION XX. — SOUTHERN ASSOCIATION AT BERLIN, CT.

On Sunday, June 6th, Mr. B. and the writer started, at the close of divine service, and rode to Milford, Mass., to enable us to reach an appointment that had been made for Mr. B. on the succeeding evening, at Ashford, Conn. We rode on Monday to the last-named place, where he preached in a school-house; and on Tuesday we passed on to Berlin, Conn., where a session of the Southern Association was to be holden on the two following days. This session was distinguished by the ordination of a young man, who has since made himself eminent and useful among us, Rev. John Boyden; and another young man, less useful, received a letter of fellowship, namely, Rev. M. H. Smith, then preaching at Guilford, Vt. At the ordination of Br. Boyden, T. Whittemore preached the sermon, N. Dodge offered the ordaining prayer, father Ballou gave the charge, and Br. T. J. Sawyer the right hand of fellowship. Father B. preached on the afternoon of the last day. Br. Sawyer had just removed to the city of New York, where he commenced, under circumstances of great trial and discouragement, to raise up the drooping cause, greatly injured by the course that had been pursued by Mr. Abner Kneeland. Mr. Sawyer labored with great energy and effect, and we think the words of the prophet were justly applicable to him,— Thou shalt "build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called 'The repairer of the breach,' 'The restorer of the paths to dwell in.'"— Isa. 58: 12. At the close of the association, Mr. Ballou and myself rode to Hartford and spent the night; on Friday we came to Charlton, and on Saturday evening reached home, the more ready for the labors of the next day in consequence of what we had seen and heard on this journey.

SECTION XXI.—VISITS TO OTHER PLACES.

Besides his duties to the Second Universalist Society in Boston, and all his travels into the country to attend conventions, associations, dedications, ordinations. &c. &c., there was another kind of duty of which Mr. B. was not neglectful, namely, that of going out occasionally to preach to destitute societies on the Sabbath day. In these cases he would obtain some brother to preach in his own desk, aiming always to get those who would profit his congregation. Some pewholders, who would have been dissatisfied at these frequent absences, were reconciled to them, on the ground that the pastor was doing good somewhere else; and, if they regretted to have him absent, they would be the more gratified when he should return. During the time embraced in this chapter. he visited Woburn, Lowell, Medway, Boylston, Dorchester, Dana, Charlton, Sterling, Haverhill, Framingham, South Dedham and West Cambridge, all in Massachusetts, and he preached in them all.

CHAPTER XVIII.

COMMENCEMENT OF THE UNIVERSALIST EXPOSITOR, AND OTHER EVENTS FOR TWO YEARS.

FROM JULY 1830 TO JULY 1832.

SECTION I. — THE UNIVERSALIST EXPOSITOR.

In the month of July, 1830, appeared the first number of the *Universalist Expositor*, of which Hosea Ballou and Hosea Ballou, 2d, were, at first, the editors. There was then a firm engaged in the book trade in Boston, under the title of Marsh, Capen and Lyon, of whom the two first named were members of Mr. Ballou's congregation. They were enterprising young men; they had published the "Ancient History of Universalism," and were desirous to publish other works on the same general theme. They had frequent opportunities of intercourse with Mr. Ballou, 2d, who then resided in Roxbury, and who passed directly by their store when he came into Boston, which he usually did on foot. The plan of the *Expositor* originated with him, in conjunction with Marsh and Capen. They issued the prospectus, and engaged the two Messrs. Ballou as the editors.* In its character and design, this work differed, in some measure, from all other Universalist publications then known in the United States. The difference may be very briefly stated: it was designed as a heavier, more critical and more elaborate work. It was devoted more to abstract questions in theology, to long and labored essays, and to thorough discussions. Aware of the dangers to which the country was at that time exposed, Universalist editors generally had fallen upon the exposure of the schemes of the orthodox "party in politics;" and, while they devoted a part of their columns to a defence of Universalism, to explanations of difficult texts, to the resolution of doubts, to accounts relating to the history and progress of the denomination, conversions in the ministry, installations, ordinations, dedications, formation of societies and churches, meetings of conventions and associations, notices of new publications on the subject of Universalism, obituaries of eminent persons in the denomination, and of those who died rejoicing in the faith,— while, we say, they devoted a part of their columns to these subjects, they watched this "party in politics," and endeavored to expose its designs and doings, its wickedness, its hypocrisy, and its dangerous influences. The *Expositor* was designed to be a work of investigation, rather than warfare; and of deep search and criticism, rather than history and controversy. The publishers said:

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* The title of the first number was, "*The Universalist Expositor*, vol. I., No. 1, July, 1830. Boston: published by Marsh, Capen & Lyon, 362

Washington-street, and Waitt & Dow." We find the following in a paper published at the time: "This work was, at first, designed by Rev. Hosea Ballou, 2d, of Roxbury, Mass., who has always watched it with a father's care, and who, we do not hesitate to say, has done more than any other person to give it its elevated character."

"It is thought that the denomination of Universalists, now so widely extended, and fast increasing, needs some publication of convenient form, as a safe depository for the more labored essays, for systematic disquisitions on doctrine, and for occasional reviews of such works as are peculiarly interesting to Universalists.

"Accordingly, the *Universalist Expositor* is proposed to answer this purpose, without interfering with the usual course of our weekly religious journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of dissertations on points of biblical literature, critical interpretations of texts, explanations of scriptural phrases and subjects, doctrinal discussions, and expositions, both illustrative and historical, of religious truth in general.

"Such are its principal objects. It will, however, contain, when occasion shall demand, reviews of religious works, and, at times, such sermons as shall be judged of lasting as well as of immediate interest. The embellishment of poetry will not be wholly neglected, of which the best original pieces which our resources afford will be selected for insertion."

This work was to be published once in two months, in numbers of sixty-four pages each. It does not belong to our duty here to describe the articles written by the junior editor; but we should say they were beautifully done, and were, at the first, chiefly dissertations on important doctrinal subjects. They constituted one of the excellences of the work, and deserve to be mentioned in high terms of commendation.

The contents of the first number, after the publishers' address, were as follows: 1. A Dissertation on the Phrase "Kingdom of Heaven," as used in the New Testament. 2. Omnipotence, Eternity and Love of God. 3. Poetry. 4. Criteria of True and False Preaching; a Sermon on

2 Cor. 4 : 5. 5. Observance of Sunday among the Primitive Christians. 6. Examination of the Doctrine of Endless Punishment. 7. Critical Remarks on Proverbs 26 : 4, 5. Restoration of Israel. (Poetical.)

The principal articles were the dissertation and the sermon. the latter by the senior, the former by the junior editor. The subjects of both were highly important. After a lucid and satisfactory exposition of the synonymous phrases kingdom of heaven, kingdom of God, &c. &c., the author passed under review the more remarkable passages in the New Testament in which they occur; and he was thereby led to explain, very briefly, some of the principal passages which had been urged against the views of Universalists. The subject of the sermon, as has been observed, was the "Criteria of True and False Preaching," from the words, "We preach not ourselves, but Christ Jesus the Lord." Three infallible characteristics, by which the preaching of human wisdom may always be known, were stated, namely: 1. Inconsistency, or contradiction. 2. Partiality. 3. Cruelty, — which were very happily and forcibly contrasted with the attributes of the "wisdom which is from above," which is "*full of mercy*," "without *partiality*, and without hypocrisy." The peculiar traits in the minds of the editors, and their distinctive habits of thinking, were very fairly displayed in these articles. The dissertation evinced *reading*; the sermon, *thought*. The former was the work of a writer well versed in commentaries on the Scriptures, — a biblical scholar, — one who brought out from his storehouse of learning things selected with great judgment, and arranged with equal taste; whose productions were marked with nice discrimination and pure language. The latter showed that its author was rich in the resources of his own mind. He followed nobody; he was like nobody. He went where others had not been, and opened new veins of knowledge. He plunged into the depths, and brought up pearls of truth. There were passages in his writings not original with him, it is true; but these were seldom taken from any other book than the Bible; and he gave them often clothed in beauties you had not seen before, and with new senses affixed, the manifest correctness of which at once convinced you. The author of the dissertation was characterized by deliberateness; he weighed everything in a balance. The author of the sermon was more adventurous; but this principle, which in some was so dangerous, in him was accompanied by a sagacity that rarely ever betrayed him. His boldness was particularly displayed in the essay on the "Omnipotence, Eternity and Love of God."

It is not necessary that we speak particularly of each article in this number. The poetry was written by the editors, but had been before published. The stanzas on Isaiah 1 : 27, from the senior editor, were composed in 1826, and appeared first in the *Universalist Magazine*, vol. VIII., p. 20. An English editor, on republishing them, said, "The writer has caught the spirit of the Hebrew muse." The other piece, on the words, "God came from Teman," was first published in the *Trumpet*, vol. I., p. 172. It evinced rich fancy, and just poetic taste.

SECTION II.—ORDINATION OF REV. T. J. GREENWOOD.

On the 23d of June, one of the loveliest days of 1830, the ordination of Brother T. J. Greenwood took place, as pastor of the Universalist society in Marlboro', Mass. He had entered the ministry about two years previously, and had preached some months to the new society at Hingham; in which town, during his brief stay there, he had been called to part with his only child — a severe blow to the afflicted parents. On removing to Marlboro', which remained his place of abode for nearly twenty years, arrangements were at once made for his ordination. The day, we have said, was beautiful; and nearly an hour before the commencement of service, it was perfectly apparent that not one-half the congregation which had come together could get within the walls of the Universalist meeting-house. Application was made for the use of the meeting-house belonging to the Orthodox society; which was readily granted, and the large concourse moved to that place. The reading of the Scriptures was by the young and gentlemanly A. V. Bassett, whose melancholy end, not long after, threw a veil of sadness over our whole fraternity. The introductory prayer was by Br. S. Streeter, and the sermon by father Ballou, from Eph. 3 : 7, 8. The ordaining prayer was offered by T. Whittemore; the charge was given by Br. T. F. King, of Portsmouth, N. H.; fellowship by Br. Ballou, 2d; address to the society by Rev. L. S. Everett; and concluding prayer by Br. R. Streeter. In the afternoon a service was holden at the Universalist church, where a sermon was preached by Br. King. Such is a brief reference to a memorable day.

SECTION III.— FRANKLIN ASSOCIATION.

Father Ballou did not attend the Rockingham Association this year, in consequence of being absent at the time, visiting his friends in Windham county, Vt., and Berkshire county, Mass. During this journey he attended the Franklin Association, which was holden in Guilford, Vt., on the last Wednesday and Thursday of August. He was elected moderator, and Wm. Ball, then of Woodstock, Vt., clerk. There was such harmony in the meeting, that the brethren said, " Behold, how good and how pleasant it is to dwell together in unity." Five sermons were preached, by M. B. Ballou, John Moore, D. D. Smith, W. Skinner, and H. Ballou.

SECTION IV.— CONVENTION OF 1830.

The convention of this year was holden in Lebanon, N. H., on the 14th, 15th and 16th of September. Father Ballou was again elected moderator, and T. F. King and T. Whittemore clerks. Twenty-eight preachers only were present. Father Ballou preached on the afternoon of the last day; it was a sermon at the ordination of Rev. Joseph Wright, by order of the convention. His text was Acts 20 : 28. Sermons had been previously preached by Brs. T. F. King, Sylvanus Cobb, T. Whittemore, and S. Streeter. There was an immense concourse of persons present; so many, indeed, that the house was thought to be unsafe, and one of the galleries was cleared, in the belief that it showed signs of falling. We shall remember this convention at Lebanon for many years yet to come.

SECTION V.—DEDICATION AT ANNISQUAM.

In the month of January, 1831, father Ballou made a visit to the parish of Annisquam [Gloucester, Mass.], for the purpose of assisting in the dedication of the new Universalist meeting-house in that place. The pastor here was Rev. Ezra Leonard, one of the excellent among men. He had been settled over the parish in the place mentioned, as an Orthodox clergyman, in the summer of 1804, about the same time at which the Rev. Thomas Jones was settled in another part of the same town, as the pastor of the Universalist society. Mr. Leonard was a man so good, and of so susceptible a nature, that he felt within him a very strong desire that the doctrine preached by his fellow-townsman, Mr. Jones, might prove to be true. He became acquainted with Mr. J., and loved him; for they were both good men. He sometimes called on Mr. Jones; and on one of those occasions he asked the loan of a book, of which he said he had heard much said, namely, "Ballou on Atonement." Mr. Jones stepped to his study and brought the book in his hand, saying, as he delivered it to Mr. Leonard, "Young man, if you intend to read that book, take care of your heart;" meaning that the book would probably captivate him. Mr. Leonard read it attentively. He reflected upon it; he studied the Bible; he prayed to be led into the truth;

and, in the year 1811, he avowed himself to be fully convinced that God at last will purify all his moral creatures from the contaminations of sin. A man of his honesty and simplicity of character could not keep back the fact of his conversion. He avowed his new faith; he avowed it from the pulpit; he avowed it as an important fact; and the consequence was, that, from their regard to their preacher, from their strong belief in his honesty, and from the evidences which he adduced in support of his faith, almost the entire body of the parish remained with him; and thus became there two congregations of Universalists in Gloucester. In 1830, the parish believed it necessary to remove the old and venerable meeting-house, which had stood more than a century, and erect a new one, which they did with great unanimity, and got it ready in January, 1831. They requested the presence of Mr. Ballou and other clergymen on the happy day of the dedication, 5th of the month. The introductory prayer was offered by father Ballou; reading of the Scriptures, by Rev. L. R. Paige, then of Sandy Bay; dedicatory prayer, by the venerable father Jones; sermon by T. Whittemore, from Acts 17: 24, 25; concluding prayer and benediction, by Br. Leonard. The house was crowded to excess, although the day was stormy. In the afternoon, father Ballou preached one of his peculiarly happy, interesting and profitable sermons. At the auction, every pew in the house was sold in less than two hours, and every one brought a higher price than it had been appraised at.

SECTION VI. — BALFOUR'S REPLY TO STUART.

This work came out about the beginning of the year 1831. The public had been informed, eight years before, of the conversion of Rev. Walter Balfour to Universalism, the effect of reading Prof. Stuart's Letters to Dr. Channing. Mr. Balfour had brought out, during those eight years, his "First" and "Second Inquiries," his "Essays," and his "Letters to Hudson." In the "First Inquiry" he had gone into a very careful consideration of every passage in the Bible containing the word *hell*, quoting every instance in the Old Testament in which *Sheol* was found, however rendered; and every instance, also, in the New, in which *Hades*, *Tartarus* and *Gehenna*, occurred. The word hell, in the Bible, is always a translation of one or the other of these words. In the "Second Inquiry," he had examined the scriptural doctrine concerning the devil and Satan, and also the true sense and scriptural use of the words translated *eternal* and *everlasting* throughout the Scriptures. These works had a wide circulation, and produced a great effect. Professor Stuart, although he was the cause of leading Mr. Balfour into Universalism, and was thus the remote cause of the appearance of the two Inquiries here described, never made any professed and direct reply to them; but he brought out a book, entitled "Exegetical Essays on Several Words Relating to Future Punishment." Notwithstanding it made no mention of Mr. Balfour, this book was designed, undoubtedly, to counteract the influence of his publications among the Orthodox clergy, some of whom had been seriously affected by them. Under these circumstances, Mr. Balfour felt himself called on to reply to it. The work was entitled, "Reply to Professor Stuart's Exegetical Essays," * &c. Mr. Ballou was remarkably pleased with this book. He thought it exhibited as much talent and mental vigor as any work Mr. Balfour had ever written. He caused the following article to be published:

"TO THE SERIOUS, CANDID INQUIRERS AFTER TRUTH, OF ALL CHRISTIAN DENOMINATIONS.

"BRETHREN: In compliance with what I feel to be a duty, I would earnestly invite your attention to the controversy between Prof. Stuart and Rev. Walter Balfour, on the subject of a state of punishment hereafter. There has certainly no subject of greater moment been controverted, in any age of the Christian church; nor can we conceive of one, a correct decision of which would add so much to the amount of valuable improvement which distinguishes our times from former days. If the doctrine which the professor advocates, and which teaches that some of the human family will be subjected to never-ending punishment, be taught by divine revelation, it so essentially affects the moral character of our Creator, and operates with such consequences to ourselves, that to regard it as a subject of indifference seems to indicate a reprehensible stupidity. If the doctrine to which I here refer could be reconciled with the universally-acknowledged attributes of a God of infinite wisdom, power and goodness, and could its reality be shown to accord with our knowledge of moral principles, it certainly would not have been necessary for the professor to have undertaken to defend it by the use of certain words in those languages in which the Scriptures were originally written. On this task he has bestowed great labor; displayed more

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* "Reply to Prof. Stuart's Exegetical Essays on Several Words Relating to Future Punishment. By Walter Balfour, Charlestown, Mass. Boston: printed for the author, 1831." 12mo, pp. 238.

learning than humble Christians in general can possibly understand; and, after travelling through doubtful criticisms, and setting aside the authorities of the most approved critics even of his own creed, and in opposition to his own rules, he comes to the conclusion that, if the doubtful words *aion* and *aionios* do not prove the endless duration of punishment, he must give up his belief in the endless duration of God and heaven!

"Mr. Balfour has patiently and with minute accuracy followed the professor through the labyrinth of learning in which he has conducted his arguments, making use of the rules of Scripture exposition which the professor has laid down; and in every instance wherein the argument regards the merits of the question in debate comes to a result directly contrary to that of his opponent.

"Those unhappy people, in our enlightened community, who believe in the tremendous and distressing doctrine which Prof. Stuart has endeavored to prove, are deeply interested in this controversy. If, as is confidently believed, the Scriptures can, by fair construction, be freed from this doctrine, it is certainly due to them, it is abundantly due to our heavenly Father's moral character and perfections, and it is a most blessed privilege to which his children are entitled. To treat this subject with neglect, or with cold indifference, is a conduct deserving of severe animadversion. I do, therefore, seriously and earnestly invite all such believers carefully to read what the learned professor has published in vindication of this doctrine; and, also, what the Rev. Walter Balfour has published in reply. The expense of these works, in comparison with the weight of their subject, is nothing. The time required for a careful examination of them may be conveniently spared from the necessary avocations of the most industrious part of the community.

"Notwithstanding Universalists have already fully satisfied themselves on this subject, and may possibly think that the expense and labor would be of little value to them, they are reminded that, by rendering the arguments which these writings furnish familiar to their minds, they will be the better enabled to introduce them in kind and friendly conversation with our brethren of opposing denominations, and thereby render a most beneficial service to the interest of truth and humanity.

"As soon as people in general shall become acquainted with the right meaning and proper use of the few words behind which the clergy have hid themselves, as in a fortification, and which they have used as a commanding battery, to silence the arguments of reason and moral philosophy, they will no longer be enslaved by their means. It is a question which professors in biblical literature would do well to consider, how it will appear to the lovers of God and Christianity who may live fifty years hence, in the enjoyment of the blessed hope of life and immortality, when they look into the history of these times, and learn that divines of this day were employed in most earnest endeavors to prove, by a few words of Hebrew and Greek, that the God of infinite goodness has doomed some of his rational offspring to a state of never-ending, unmerciful suffering."

SECTION VII.—REVS. J. BANFIELD AND S. P. SKINNER.

On the 15th of June we find Mr. Ballou at Duxbury, assisting in the installation of Rev. Joseph Banfield as pastor of the Universalist society in said place. Mr. Banfield had been a preacher in the Christ-ian connection; but, coming to the belief of Universalism, he offered himself a candidate in our ministry, and made himself useful among us for a number of years. Mr. Ballou gave the charge on the occasion, and Mr. Balfour preached a judicious, sensible sermon on Christian union. In the afternoon of the same day, Mr. Ballou preached, from Rom. 10 : 3,—"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Still another sermon, from Rev.

J. H. Bugbee, of Plymouth, closed the interesting exercises of the day.

On the following Sunday, 19th of the month, Mr. Ballou was at Cambridgeport, at the ordination of Rev. Samuel P. Skinner as pastor of the Universalist society. This society had been formed by the labors of Mr. Ballou about ten years before, and had been under the charge of Mr. T. Whittemore, from May, 1822, to May, 1831, when his duties as editor of the *Trumpet*, and the frequent calls he had to visit societies of our common faith in different parts of New England, led him to resign his office as pastor. He preached the sermon at the ordination of his successor, from the words of Paul (2 Tim. 2 : 7),—"Whereunto I am ordained a preacher." Mr. Ballou offered the ordaining prayer.

SECTION VIII. — SOUTHERN ASSOCIATION OF 1831.

The Southern Association for 1831 met in the city of Hartford, Conn., where it had met the year but one before. Mr. Ballou was present, and was elected moderator; and his son-in-law, Rev. B. Whittemore, was chosen clerk. Sermons were preached by Revs. J. Flagg, M. B. Ballou, H. Ballou, 2d, L. S. Everett, B. Whittemore, and H. Ballou. The last-named took, for his text, Gen. 24 : 27. He wrote the circular letter to the societies, at the request of the association. Almost ever since the General Convention came into being, namely, in 1785, it had been the custom to address the Universalists at large, and publish the circular and the record of the doings of the session, on a sheet, for general circulation. When associations were formed, they followed the example of the convention in this respect; and each one, annually or semi-annually, as the case might be, sent out its record and its epistle. From the time when the Universalist papers commenced, in 1819, these documents were published in their columns,—a practice continued to the present day.

SECTION IX.—SECESSION OF THE RESTORATIONISTS.

We have shown in the preceding volumes, especially vol. II., pp. 214—224, that a party hostile to Mr. Ballou sprung up, professedly on the ground of opposition to his views in the matter of future punishment. The men composing this party had nearly lost the influence they once enjoyed among Universalists; and their connection with the denomination became, therefore, unpleasant to them. It was, we think, in the month of August, 1831, that they issued a circular, dissolving thereby all connection with the Universalists. It appeared in the *Independent Messenger*, of August 26, a paper which had been established for the purpose of carrying out the plans of the men referred to. Their circular was in these words:

"At a convention of restorationist ministers and delegates, assembled in Mendon, Mass. (at which were present Rev. Paul Dean, of Boston; Rev. Charles Hudson, of Westminster; Rev. Adin Ballou, of Mendon; Rev. Lyman Maynard, of Oxford; Rev. Nath'l Wright, of Attleborough; Rev. Seth Chandler, of ——, all of Massachusetts; Rev. Philemon R. Russell, of Winchester, N. H., and Rev. David Pickering, of Providence, R. I., and several laymen), the following preamble and resolutions were unanimously adopted:

"'Forasmuch as there has been of late years a great departure from the sentiments of the first Universalist preachers in this country by a majority of the General Convention, the leaders of which do now arrogate to themselves, exclusively, the name of Universalists; and whereas we believe, with Murray, Winchester, Chauncy, and the ancient authors who have written upon this subject, that regeneration, a general judgment, future rewards and punishments, to be followed by the final restoration of all mankind to holiness and happiness, are fundamental articles of Christian faith, and that the modern sentiments of no future accountability, connected with materialism, are unfriendly to pure religion, and subversive of the best interests of society; and whereas our adherence to the doctrines on which the General Convention was first established, instead of producing fair, manly controversy, has procured for us contumely, exclusion from ecclesiastical councils, and final expulsion, — and this without proof of any offence on our part against the rules of the order, or the laws of Christ; it was, therefore,

"'*Resolved*, That we hereby form ourselves into a religious community for the defence and promulgation of the doctrines of revelation in their original purity, and the promotion of our own improvement, to be known by the name of the Massachusetts Association of Universal Restorationists.

"'*Resolved*, That the annual meetings of this body be holden in Boston, on the first Wednesday and following Thursday in January.' CHAS. HUDSON, *President*.

"NATH'L WRIGHT, *Secretary*."

Mr. Ballou made no reply to this circular, although on some points it was evidently incorrect. One thing was quite certain; namely, that the authors themselves departed very widely from the early Universalists. They had all rejected the doctrine of the trinity, with the exception of Mr. Dean, who claimed to be a trinitarian. In this change they departed from the early Universalists. None of them held to punishments in the senses in which Messrs. Murray and Winchester held to them. Universalists were represented, in the above-quoted document, as not holding to future accountability. This, we apprehend, was an error; for there were many among them who held to future accountability in the same sense in which these gentlemen held to it themselves. Universalists were not materialists; that is, they were not so to any great extent. Mr. Ballou was far from being so; and Mr. Hudson had replied to him as holding sentiments the very reverse of materialism. He had said to Mr. B.: "Your system, in brief, appears to be this: Man possesses two natures, or principles, soul and body,— the one pure, the other impure. All sin originates in the flesh; and when the soul is dislodged from the body, it is necessarily pure, and consequently happy. That this is a just representation of your views, will appear from the following quotations from your writings," &c.* How, then, could Mr. Ballou be a materialist? He certainly believed that man was spiritual, as well as material; that he had a spirit, as well as a body, and that the former was independent of the latter. These gentlemen reported that their opinions had brought contumely upon them. We are not aware that this fell upon the one side more than upon the other. In the heat of controversy in which both parties were engaged, there were things said on both sides which it were better had not been said. These were to be attributed more to the young men. The gentlemen who had seceded were not specially free from such faults. As to Mr. Ballou, he was more in the habit of dealing in *argument* than contumely. But the most singular complaint of all which were put forward by these gentlemen, was, that they were excluded from Universalist councils. Had not Mr. Dean been once dismissed from the convention, at his own request, and afterwards taken back at his own request, and at the intercession of Mr. Ballou? Mr. Adin Ballou had published, in 1829, that he had resolved never to attend another convention of the Universalists. Was he expelled? In May, 1829, Mr. Pickering wrote a letter to the moderator of the General Convention, in which he said: "I tender the resignation of my membership of said convention, and of all the associations under its jurisdiction." * In what sense, then, had these gentlemen been expelled? They left the body of Universalists by their own voluntary act. The intention was to form a new sect, or distinct class of Christians, bearing the name Restorationists. The design did not succeed. The organization continued for a few years only, when it died of itself, and those who composed it generally amalgamated with the Unitarians.†

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* See Series of Letters addressed to Hosea Ballou, p. 18.

SECTION X.—A. C. THOMAS VISITS BOSTON.

The present widely-known Rev. A. C. Thomas made his first visit to Boston in the summer of 1831, then a young man of about twenty-four years, who had commenced preaching in November, 1828. The kindness, the *condescension* [one who did not know Mr. Ballou might say] with which he received young men, is well described by Mr. Thomas, in 1852, in his autobiography. After saying, "In the summer of 1831 I visited Boston for the first time," and after mentioning, in general terms, the brotherhood whom he met, he said:

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* See *Trumpet* of June 6, 1829.

† See vol. II. of this work, pp. 223, 224.

> "No one will deem me invidious in mentioning Hosea Ballou. There he stood, in the simplicity-maturity of a child-man. Was it marvellous that his heart-speech should tingle within me as the voice of a father? He stood up the taller in his manhood, for having bowed to brotherly fellowship with a boy. There was no 'distinguishing grace' in the act; it was his way '*alway*,' and he was only the taller on that account.
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> "He was preaching *then* (O, how luminously and forcibly he was preaching!), at the age of three-score. I heard him once during that visit (only once, for the visitor was kept busy himself, the Boston preachers having the infirmity of 'substitution,' in common with their brethren elsewhere!) His text was Psalm 145 : 3, — 'Great is the Lord, and greatly to be praised, and his greatness is unsearchable.' The greatness of God, not in wisdom and power merely, but in goodness, was his first topic; his second related to the greatness of praise of which the Lord is worthy.
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> "How natural the arrangement! Cause and effect were inseparably linked — the cause in God, the effect in man. How simple and forcible the illustrations of the speaker! The ocean may be traversed, and its waters measured; the sands on its shore may be counted or computed; the light of our sun fades away into space, and its glory is lost in the distance of contemplation, — but the wisdom of God reaches far beyond, and his goodness knows neither measure nor ending. Such be thy praise, O child of the Father!" *

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* "Autobiography of Rev. Abel C. Thomas, including Recollections of Persons, Incidents and Places. Boston: published by J. M. Usher, 37 Cornhill, 1852." pp. 108, 109.

SECTION XI.— ROCKINGHAM ASSOCIATION OF 1831.

Mr. Ballou went, according to his annual custom, to attend the session of the Rockingham Association of Universalists, which was holden this year at Lamprey River, N. H. Sermons were preached by Revs. T. F. King, L. R. Paige, T. Whittemore, J. Moore, S. Cobb, H. Ballou, Elias Smith, and W. Balfour. Mr. B.'s text was Matt. 15 : 13. The meeting was a very large and very happy one, and did great good.

SECTION XII.— GENERAL CONVENTION OF 1831.

Mr. Ballou returned from the Rockingham Association and spent a week or two in Boston, when he started for Barre, Vt., the place at which the convention met this year. This town is in the county of Washington, and about one hundred and ninety miles from Boston. He *must* have started on the preceding week, or he could not have reached the place in season. The convention was organized by the choice of Mr. Ballou as moderator, and Rev. Wm. Bell, of Woodstock. Vt., as clerk. It would have been impossible for any deliberative body to conduct its business with more harmony and kind feeling than prevailed throughout this session. Six discourses were preached, under direction of the convention, by brethren, in the following order: M. B. Ballou, Thomas F. King, Thomas Whittemore, Warren Skinner, Sebastian Streeter, and Hosea Ballou. These services were attended by as crowded a congregation as we ever saw at any previous session. Even at the first service every aisle was full; but, at the last, the house was overwhelmed. Every spot where a foot could be placed was occupied. The windows were thrown open, and carriages placed at the outside, which were also filled. The most devout attention reigned throughout the congregation; everything was orderly; smiles and tears of joy beamed on every face; the singing was excellent, unusually so; and, in a word, the writer seldom, if ever, attended a meeting at which it could be more truly said, that we "sat together in heavenly places in Christ Jesus."

Mr. Ballou's sermon made a deep impression. At this time there was a general excitement on the subject of religion, and protracted meetings were being holden all over the country. Several cases of anxiety, despair, insanity and suicide, had occurred. In these meetings, awful representations had been made concerning the character of God, who was described as burning with wrath against his earthly children, designing to cast them into utter destruction and endless torment.* Mr. Ballou's text was, "*Suffer me a little, and I will show thee that I have yet to speak*, on God's behalf."—Job 36 : 2.

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* A person who attended the convention from Boston said, on his return : "The only unpleasant circumstance which came to our knowledge, during this journey, was the ravages which Orthodox four-days meetings are making with human hopes, felicity and life. We scarcely went into a town where we did not hear of some victim either delirious, carried off to the insane hospital, or fallen beneath the means of self-destruction. Families are broken up ; husbands and wives, parents and children, brothers and sisters, friends and neighbors, are divided and set at variance ; and all this, for what ? — to gratify the sectarian ambition of hot-headed zealots. Those who conduct these four-days meet-

This sermon was not written when delivered, nor for a month afterwards. Mr. B. repeated it in his own pulpit on the first Sabbath in October, and afterwards prepared it for publication, as nearly as possible to what it was in delivery.* He began by saying:

"Should you hear the character of a ruler, who holds a high and responsible office in government, misrepresented and treated with abuse, though you might have no personal acquaintance with such person, nor any peculiar friendship for him, if you had satisfactory evidence that what was stated unfavorable to the character of this ruler was altogether false, and if you were in possession of sufficient proof to support the good reputation of the injured man, you would think yourselves fully justified in craving an indulgence similar to the one asked in our text. You might, with unquestionable propriety, say to the abuser of a good character, 'Suffer us a little, and we will show that something may be offered in behalf of the person thou hast traduced.' You would feel fully entitled to the privilege of disproving erroneous representations, and also of setting forth such known facts as would reflect honor on the character which your duty would impel you to defend.

"In a circle of influential persons, should one hear unkind and false aspersions profusely made against a warm, intimate and honorable friend, would it not be difficult for him wholly to hold his peace? Would he not be fully justified in claiming indulgence, while he might offer something in behalf of his injured

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ings have no respect whatever for the welfare of society; they stand ready to sacrifice the dearest interests of mankind when they imagine them to interfere with their ungodly designs. Whether the community sink or swim, live or die, it is all one to them, if they can but support their sect and doctrines. We tremble under the weight of the truth which we here declare; and we pray that God may avert the evil which we fear is impending over us."

* This sermon may be found in *Universalist Expositor*, vol. II., p. 146, and *Trumpet*, vol. IV., p. 85.

friend? But, suppose this injured friend was a tender, kind and provident father, would it become the child, knowing the entire falsity of all the reproach which had reached his ears, and being in possession of ample proof that the beloved father was justly entitled to honorable respect, to be silent on such an occasion? Might he not, with undoubted propriety, say to his father's calumniators, 'Suffer me a little, and I will show you that it belongs to me to speak in behalf of the subject of your abuse'?"

After this opening, the preacher laid out the plan of his discourse, as follows:

"1st. To set forth the character and acts false doctrines have ascribed to the Creator.

"2d. To show that the character of God, thus represented, in place of being an object of devotion and love, is, to the last degree, horrible and revolting. And,

"3d. To say something in God's behalf, which will not only disprove their reproachful misrepresentations which have been incorporated into the creeds of men, but commend the divine character, as worthy of our highest adoration, love and praise."

In showing what a dark character the preachers of false doctrines had ascribed to our beneficent Creator, Mr. B. went over the principal points in the creeds of Calvinists and Arminians, namely, that God foreordained whatsoever comes to pass, — a doctrine perfectly odious in connection with that of endless torment; that he ordained a place of endless fire, called hell, a prison of excruciating torment; that he made millions of angels, some for endless happiness, and some for eternal and unutterable woe; that he made a law, and attached to it an infinite penalty, when he *knew* that men would violate it, and incur that penalty; that he ordained or permitted that the creature should fall, and that by the fall he should bring upon himself what otherwise could not have come — the loss of communion with God, his wrath and curse, with all the miseries of this life, death itself, and the pains of hell forever; that God withholds his irresistible grace from a large number of mankind, designing that they may go unhindered to their doom. From this Mr. B. proceeded to his second point, namely, to show that a character like this, which the doctrines of men have ascribed to God, is, in the last degree, "horrible and revolting." He then turned to a defence of the character of his heavenly Father against those vile aspersions:

> "After ages have passed away, during which the church has paid her devotions to an idol so horrible; after the popular clergy have been listened to for centuries, while pouring forth in torrents of oratory all this vile abuse of our heavenly Father; after the world has fully witnessed the unhappy effects of doctrines so dishonorable to God and deleterious to human happiness, — can it be deemed unpardonable for one to say, 'Suffer me a little, and I will show thee that I have yet to speak on God's behalf'?
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> "And, surely, if it be possible to find anything, in the wide universe, of the works and ways of God, which in the smallest degree indicates that his designs in our creation were consistent with real goodness, it is due to him, and also to ourselves, to seek the precious evidence, and to hold it up to the world. Surely, no discovery which has yet been made in the wide fields of science is of half its value, nor is it possible for tidings of any other truth to give half the joy that this would inspire."

Then the preacher went on to make three particular inquiries:

"1st. Respecting the economy of the Creator, relative to our physical organization, and the provisions he had made to supply our temporal wants, and to render our several senses mediums of enjoyment.

"2d. Respecting the manner in which our Creator treats us as moral beings, and the provisions which he has furnished for our intellectual happiness. And,

"3d. Respecting that inheritance which our Creator, in the character of our Father in heaven, has freely given us, as manifested in the Gospel of his Son."

It is impossible for us to give a description of the remaining part of this admirable sermon, which will enable the reader to see its full beauty and force. In all the arrangements which God has made for our earthly, bodily usefulness and happiness, Mr. B. saw the goodness of God clearly shining. The human body is fearfully and wonderfully made, and nothing can be found therein which is not useful to man, as an earthly being. Every bone, muscle, nerve and fibre contributes to the benefit of the system. Nothing is put in for the purpose of evil. Look at the natural senses,— what beauties, what bliss are brought to us through these. Can we suppose that the God who thus formed our bodies, in order to bestow upon us the highest happiness we are capable of enjoying upon the earth,— can we suppose, we say, he has made that dreadful hell, only for the purpose of tormenting his creatures,— a hell about which the partialist divines speak with so much presumption? Look, also, at the law of God,— what does he require of us except what will make us happy? He has so constituted his law, in union with our nature and our wants, that obedience is enjoyment. Our whole duty consists in loving God and each other; and we are happy precisely as we are faithful. Thus spoke the preacher in God's behalf. He called on the clergy, who, in their deep abyss of error, had contrived an endless hell, to reconcile such a supposed design on the part of God, with the goodness and loveliness which he has shown in the requirements of his law. And, leaving them to this task, he went on to show the provisions God has made for the supplying of our spiritual wants. We shall find these, said he, just as ample, and just as indicative of goodness, and if possible more so, than what he has done for us as earthly beings. What mind can comprehend the full extent of divine goodness? The gift of God is eternal life, and, O, what a gift! Life and immortality are brought to light through the Gospel. "As in Adam *all* die, even so in Christ shall *all* be made alive." Glory succeeding glory! Fulness swelling beyond fulness! In comparison with this gift — the immortal inheritance — all the blessings our Creator has bestowed upon us, which are peculiar to this mortal state, dwindle to nothing. As eternity surpasses time, as immortality transcends mortality, so does this gift exceed everything of an earthly nature. Is this to be accounted nothing in God's behalf? What more could infinite goodness have done? Now bring up into view that dismal hell, about which the partialist divines preach so much, and how does it appear? Can it be made consistent with the character of God? It is unlike any work of God. It is an anomaly in creation. Nature, from all her works, cries out against it. Thus, in substance, spoke Mr. Ballou; and, in closing, he said:

"If all we see and know of the divine economy, respecting the human family; if the testimony of divine inspiration, and our whole experience, will unite in one voice, proclaiming, GOD IS LOVE, may we not be suffered a little to speak on God's behalf? to unite our feeble testimony with every divine declaration, in proclaiming, GOD IS LOVE?"

Such is a meagre outline of a sermon which Mr. B. preached, far up north in Vermont, and in other places, at a time when a high state of sectarian excitement existed; when the community was torn by divisions; when men anathematized each other with greediness; when they faltered in their hearts, and reason reeled under the pressure,— all, all the effect of the falsehoods of partialism How needful that some persuasive, yet powerful voice, should be heard in God's behalf.

SECTION XIII.— ORDINATION OF REV. J. H. WILLIS.

It devolves on us here to describe the services of Mr. Ballou at the ordination of Rev. J. H. Willis, a young man of warm zeal, who had become established in the vicinity of Dana, Mass., and whom the people desired should be qualified to perform all the rites expected of an ordained clergyman. The services took place in the town of Greenwich, on the 23d of November. The preachers present were Revs. H. Ballou, J. Flagg, and L. Willis, brother of the young candidate. Mr. B. offered the introductory prayer, preached the sermon, and gave the charge. The text which he took on this occasion was as follows: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of

God, in the sight of God speak we in Christ." — 2 Cor. 2 : 17. The sermon was principally devoted to showing the manner in which the *word of God* had been *corrupted.*

"In the introduction of the discourse, the audience were told that it requires but a slight acquaintance with the New Testament to know that the doctors of the law had so corrupted the Scriptures of the Old Testament, that Jesus found it necessary to give them and their disciples to understand that they were not only ignorant of the law and the prophets, which they read in their synagogues every Sabbath day, but that they had made the law void by their traditions. It is a fact, which ought to serve as an admonition, that the doctors of the law of Moses — the Pharisees and scribes who lived in the days of Christ — were as tenacious of the books of the Old Testament, as are the Christian doctors and their disciples of the whole Bible in our own times; for if those, who in the days of Jesus were piously engaged in teaching the people the law and the prophets, did, in fact, so corrupt them as to have no true knowledge of the doctrines which they contained, it is supposable that the Christian doctors may have as greatly corrupted the whole Bible. And it is no more surprising that the Christian doctors have so misconstrued the whole of the Scriptures as to be led, in their blindness, to fulfil what is therein prophesied concerning them, than that the Jewish leaders should so corrupt their Scriptures, as to be led in their blindness to fulfil them in condemning Christ.

"That the Christian doctors have corrupted the word of God, is fully proved and clearly demonstrated by their own confessions. The Catholic clergy accuse all Protestants of corrupting the Scriptures; and all the Protestant doctors agree that the Scriptures have been corrupted by the Catholic church and her clergy. And, moreover, not only do they accuse the Catholics of corrupting the word of God, but they mutually accuse each other of the same thing. All agree that professed Christian doctors have corrupted the word of God; though none are willing to allow that themselves have done it. They are content to accuse each other.

"The preacher proceeded to state that, as the denomination to which he belongs do most religiously believe that the Christian clergy, generally, have corrupted the word of God, and have forced the Scriptures into the support of doctrines which they were never designed to teach, and have, for this reason, dissented from other professed Christian denominations, he felt it a duty, which was due to the public, to set forth certain important particulars in which these corruptions of the word of God are evident. If the Universalists were not fully satisfied that the Christian clergy had corrupted the Scriptures, and taught doctrines contrary to them, they would have no occasion to incorporate themselves into a distinct Christian communion. But, as they have done this, and are using all possible means to promote their doctrine, and are ordaining young men to the work of the sacred ministry in their fellowship, they deem it a duty which they owe to themselves, and to others, to state their reasons for so doing.

"In relation to the corruptions of the word of God by Christian divines, the preacher endeavored to extend the mantle of charity, by showing that they might be honest in themselves, in such works of darkness.

"The circumstance that Jesus found his violent opposers among the doctors of the law, the scribes and Pharisees, and the whole estate of the elders, with the high priest at their head, was set forth as a case similar to what is now visible in our times. We now find that the opposition to the blessed doctrine of God's universal, efficient grace, consists of the doctors of the church, the whole estate of the clergy, assisted by their religious disciples. The common people heard Jesus gladly; but the scribes and Pharisees said he was a Samaritan and had a devil. The common people now hear the doctrine of impartial salvation with delight; but, by the doctors of the church, it is treated as the vilest heresy.

"The speaker endeavored to set forth two ways by which any testimony may be corrupted. To do this to the understanding of the audience, he referred to the testimony of a witness in a court of justice. The witness states the truth, the whole truth, and nothing but the truth. This he states in plain language, in which truth and honesty are usually clothed. After he gives in his testimony, a lawyer takes it in hand, and, where he thinks proper, he adds a few words, by which he makes the testimony to mean much more than the witness intended. By so doing he has corrupted the testimony. On the other hand, the lawyer, where it suits his cause, leaves out certain important words, by which he curtails the meaning of the testimony, and makes it amount to far less than the witness intended. By this means, also, he corrupts the testimony of the witness, and, by means of these two corruptions, he makes out something which never entered the mind of the honest witness.

"These two methods of corrupting testimony were applied to the corruptions of the word of God, as follows:

"1. As the word of God announces the condemnation of the transgressor in the instance of the first sin ('In the day thou eatest thereof thou shalt surely die'), the Christian doctors have added enough to make out that this death which God's word announces is death temporal, death spiritual, and death eternal. And, not being yet satisfied, they have involved all Adam's posterity in the same eternal condemnation. They say, 'All mankind by the fall lost communion with God, fell under his wrath and curse, and were made liable to all the miseries of this life, to death itself, and to the pains of hell forever.' If nothing had been added to the word of God respecting Adam's sin, we should never have heard of any other death, as the consequence of that sin, than the death which he experienced in the day he sinned. Nor should we ever have been taught that all mankind were in a state of sin and condemnation by reason of Adam's transgression; for certain it is that God's word speaks of no such doctrine. Here the preacher proceeded to show that the doctors of the church have uniformly been in the practice of so adding to the word of God, as to extend the punishment of sin infinitely beyond the bounds prescribed by the divine testimony.

"On the other hand, they have been equally careful to curtail the divine promises, either by confining them to a part of mankind, or by rendering them conditional, so as to keep the way clear for their doctrine of hell and endless punishment. These two points were dwelt on at some length, to show that the Christian doctors have, on the one hand, extended the testimony respecting the punishment of sin infinitely beyond the meaning of the word of God, and, on the other, curtailed and narrowed the testimony respecting the salvation of the world by Jesus Christ.

"The corruption of the words in the Hebrew and Greek Scriptures, which are rendered by the word *hell* in our version, was noticed at considerable length, and the fact set forth that those words were never used in the Scriptures in the sense now applied to the word hell. And here the speaker informed the congregation that Professor Stuart has, in effect, granted that the modern use of this word is unwarranted.

"To represent the dishonor which our doctors have rendered to our heavenly Father, by corrupting his word, the following simile was used: A young man, with great pains and no small expense, builds a furnace, and provides it with much fuel. He is asked for what purpose all this is intended. He replies, 'I expect soon to settle in life and to have a family; and, as I foresee that my children will be disobedient to my laws, I have provided these means, by which I can torment them for their wicked conduct.' He is asked how he knows that his children will be disobedient, to which he replies, 'I perfectly know what appetites and passions they will possess, and I know the exact strength of all the desires which will ever actuate them, and I have determined so to accommodate my law, and arrange my requirements, that disobedience will as certainly be the result as it is certain they will exist.'

"This picture is no worse than the character attributed to our Father in heaven, by those who have corrupted his word. According to their doctrine, hell was the first thing which the Creator made; for they say that as soon as the angels sinned in heaven they were cast down to hell; of course hell was in preparation to receive them. All this did take place before man was created; for it was the prince of the rebel angels who tempted Eve in the garden. It would take a long time for learned doctors to invent a worse character than this which they have attributed to the adorable Creator; to that God who is good unto all, and whose tender mercies are over all his works.

"But our brethren who preach this doctrine of hell depend on its horrors, and the fears thereby excited, to bring sinners to repentance. They say, if these terrors of endless condemnation are removed, repentance cannot be preached with success. In reply, we remind our opposers that the word of God assures us that it is his *goodness* that leadeth to repentance. And, as no one supposes that Hell is the goodness of God, it might, with all its horrors, be laid aside, and then we should have the divine goodness remaining, with which sinners can alone be brought to genuine repentance.

"The latter clause of the text was improved to set forth and urge the duties of the ministers of the word of truth. Sincerity was recommended as the first and indispensable qualification. It was, moreover, recommended that in communicating the word of God, the speaker should always consider himself as speaking in the divine presence, and in the cause of Christ, who is made unto us wisdom, righteousness, sanctification and redemption." *

SECTION XIV.— BOSTON ASSOCIATION.

This association, for December, 1831, met at Lowell. Mr. Ballou was present, and preached on the occasion, at the ordination of a candidate for the ministry, from Isaiah 60 : 1. He also offered the ordaining prayer. The sermon must have been thought valuable, for the association, by public vote, requested it for publication, and requested none other. It was, however, never published.

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* This epitome was written out by Mr. Ballou, after his return to Boston.

SECTION XV.—SMITH ON DIVINE GOVERNMENT.

In 1831, Mr. Whittemore brought out an edition of Smith on Divine Government. The author (T. Southwood Smith) was an English Unitarian, a physician, who at that time did not decline to preach on the Sabbath. His work here referred to was first published in 1816; and the two great objects at which he aimed were, to show, 1st, that God is the moral governor of the world; that he oversees and overrules all things; that he wisely preordains or permits the existence of evil, which he will cause to result in universal and permanent good. 2d, he aimed to establish the doctrine of the final purity and happiness of all men, as a part of the original plan and purpose of God. On the publication of the work in Boston, a copy was placed in the hands of Mr. B., with which he was highly pleased. He said some people did not seem to know whether the government of the world was in the hands of a good being or a bad one, and some even seemed to think it was in *their own* hands. The following was his article in part:

"Br. Whittemore: Will you permit me, through the medium of your widely circulating and useful paper, to express to the lovers of liberal sentiments the high opinion which I entertain of the work you have recently published, entitled 'Illustrations of the Divine Government,' by T. Southwood Smith, M. D.

"Notwithstanding I agree with you, that the author has misapplied certain passages of Scripture which he thinks extend punishment into the future state, I am not, on that account, backward to recommend the work to the careful perusal of all who are in search after more light on divine subjects.

"His very happy mode of opening and illustrating the doctrine of a universal providence, and of demonstrating the fact that all events in the universe are the result of the divine economy, in my humble opinion, must commend the work to the good sense of every candid reader. The present state of mind, in which thousands are now groping, as in thick darkness, hardly knowing whether the moral government of the universe is in the hands of a good or an evil being, or whether it be not in their own hands, seems to call forth assistance of such light as evidently shines along the writings of this champion of truth."

SECTION XVI.—FUNERAL OF BASSETT.

Mr. Ballou was present on one of the most melancholy occasions that ever called together the Universalist clergymen of Boston and vicinity — the funeral of Rev. A. V. Bassett, of South Dedham. He had fallen by his own hands, an event altogether inexplicable, except upon the ground of mental derangement. We copy the following account from one of the secular papers of that day — the *Dedham Advocate :*

"DREADFUL DEATH. — A more melancholy instance of suicide probably never occurred in this region, than that which it is now our painful duty to record. The Rev. Alfred V. Bassett, pastor of the Universalist society in this town, committed suicide on Monday night last, by cutting his throat with a razor. The following particulars, as we learn from a friend of the deceased, are substantially correct. Mr. Bassett had been unwell several days with the prevailing influenza, and complained of a pain in his head, from which it is supposed that a fever on his brain produced that derangement of mind which caused him to commit the fatal deed. After retiring on Monday night, he arose and extinguished the light which had been left burning in consequence of his illness. The individual who lodged with him, about eleven o'clock, being aroused by the struggles and groans of the deceased, hastened to alarm the family, and the poor man was found lying on the floor, struggling amid the agonies which thirty minutes after terminated in death. It appeared that he had drawn the razor on both sides of the throat, cutting very deeply on the left side. Mr. Bassett was twenty-five years of age, a native of Atkinson, N. H., and had been settled in this town two years. He was a young man of respectable talents; and, by his amiable manners and kind disposition, had won the esteem of many, who are now called to unite with his relatives and friends in mourning his untimely exit."

Few purer spirits have tabernacled in the flesh. Mr. Ballou went out to the funeral with a heavy heart. The intelligence of the death, and especially the manner of it, had filled him with amazement. He had deeply loved this young man — the youngest son of one of his former friends, then deceased, of Atkinson, N. H. We take up room merely to say, that the principal prayer at the church was offered by Mr. B., in a manner which touched all hearts in that very large assembly. The sermon was preached by Mr. Whittemore, from Ps. 97 : 1, 2.

SECTION XVII.— ILLUSTRATIONS OF THE PARABLES.

Through the year 1831, Mr. Whittemore had devoted his leisure time to preparing illustrations of the parables of the New Testament, upon a plan somewhat different from that adopted by Mr. Ballou in his "Notes." It was Mr. W.'s principal aim to illustrate the *imagery* of the parables, by allusions to eastern customs, and more especially to those of the Jews; he desired, also, to strengthen and fortify his interpretations by the authority of commentators of high standing among the partialist sects. On receiving Mr. W.'s work, Mr. B. said, in the kindest tone and sincerest friendship:

> "Br. Whittemore: The respectful manner in which you have seen fit to dedicate your Notes on the Parables to so humble a name as mine, lays me under an obligation, which I feel it a duty as well as a privilege to acknowledge.
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> "It gives me no little satisfaction to find that the general views of the parables of the New Testament (in which is contained a vast fund of divine instruction, and by which the studious Christian may learn the great principles of the doctrine of Jesus) which my feeble pen so many years ago presented to the public, now find ample support and luminous defence in the faithful laborers who are devoted to the cause in which I have been so long engaged.
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> "As the convictions of your own understanding have directed you in the 'path which I marked out,' and as there appears to be no *essential* difference in the applications which we have made of the parables, we shall stand together before the public as *co-workers* in freeing the New Testament from the doctrine of future endless punishment, by applying the retributions denounced by the Saviour as they were originally designed by that unerring wisdom which limited them to the present state of man.
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> "The pains you have taken, not only to show that the most approved commentators have long since given support to our views, but, also, to throw light on the imagery used in the parables by reference to eastern, and especially the Jewish customs, will, unquestionably, be duly appreciated by your readers.
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> "You do me much favor in assuring me that you have the encouragement of the respected booksellers who possess the copyright of my 'Notes,' to bring your own into the market, as thereby any conflict of separate interests is happily avoided.
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> "The kind hope you express of the continuance of my life and labors, be assured, dear brother, is fervently reciprocated by your affectionate fellow-laborer in the Gospel."

SECTION XVIII.— ARTICLES IN THE EXPOSITOR.

We have stated that Mr. B. had consented to become one of the editors of the *Universalist Expositor*. His articles for the first two years, in addition to those we have already named, were the following: The Final Judgment Anticipated, vol. I., p. 65; The Sorrows of Jesus, p. 86; God Manifest in Nature, p. 113; Prof. Stuart's Letters to Dr. Channing on Religious Liberty, p. 129; Errors of a Penitent, p. 161; Stuart's Notice of Dr. Channing's Representations of Atonement, p. 168; Unitarianism in England, p. 174; Doctrine of Endless Punishment the Cause of Persecution, p. 185; Orthodoxy Inimical to the Scriptures, p. 193; Disinterested Benevolence, p. 227; Justification, Moral Depravity, Regeneration and Human Responsibility, p. 257; Obstructions to the Advancement of Moral Truth, p. 295; Christianity and Orthodoxy, p. 334; Deceitful Workers, p. 377. Thus much for the *first* volume. The leaders in carrying on the work were the two Messrs. Ballou, and of these perhaps the younger took the greater weight of care. Rev. Messrs. S. Cobb, T. F. King, L. S. Everett, and S. Streeter, also furnished articles. In the second volume may be found the following articles from the pen of Mr. Ballou: Trial of Faith, p. 5; Orthodox Impiety, p. 33; Critical Remarks on Heb. 9 : 27, p. 58; Trial of Creeds, p. 105; Sermon on Speaking in God's Behalf, p. 146; the Law of Retaliation, p. 206; Explanation of Luke 12 : 4, 5, p. 233; Divine Government, p. 242; The Riches of Wisdom,

p. 308; Moral Tendency of Doctrines, p. 320; The Scripture Doctrine of Punishment considered with reference to Future Retribution, p. 325. The last, perhaps, was the most important article he had published in the work, up to this time, which we speak without intending any disparagement to the rest. It is preëminently valuable. Mr. Ballou, 2d, bore his full proportion of the labors necessary to sustain this publication through the year. The other writers were Revs. S. Cobb, L. S. Everett, L. R. Paige, L. F. W. Andrews, B. Whittemore, A. C. Thomas, J. G. Harris (poetical), W. A. Drew, and S. Streeter.

SECTION XIX. — PREACHED IN DIFFERENT PLACES.

In addition to Mr. Ballou's pastoral labors in Boston, and the travels and preaching which we have otherwise described, he preached, during the two years embraced in this chapter, in the following places: Danvers, Taunton, Quincy, Rutland, and Shrewsbury, in Mass.; Amoskeag, N. H.; Chelmsford, West Cambridge, Woburn and Swansey, Mass.; Nashua, N. H.; New Rowley, Mass.; Portsmouth and Atkinson, N. H.; Stoughton, Mass.; Montpelier and Bridgewater, Vt.; Woburn, Ware Village, Westford, Milton, and Saugus, Mass.; Pawtucket and Woonsocket, R. I.; and Dorchester, Mass. He was, undoubtedly, invited to many places which he was not able to visit; but, wherever he went, he was received as a friend, a brother, and still a patriarch, a kind and good father, a man of a pure life and a loving heart, a man who had done immense good, and whose sermons were listened to, not merely out of respect to him, but for their own value and excellence, in illustrating the existence, character and government of God, the true sense of his holy word, and the duty, happiness and destiny of men.

CHAPTER XIX.

MR. BALLOU'S LABORS FOR TWO YEARS.

FROM JULY 1832 TO JULY 1834.

SECTION I.—THE DOCTRINE OF FUTURE PUNISHMENT.

By future punishment, Mr. B. always meant punishment in the future state. All punishment, in one sense, is future, that is, it is future to the act of sin. Mr. B. frequently called upon the clergy to show the *scriptural proof* of the doctrine of punishment in the future state. They paid but little attention to his inquiries; still, he did not become weary in propounding questions. He knew if the leading clergy treated his questions with neglect, many of the common people would consider them; and, in that way, light would be shed abroad. He saw no evidence of the doctrine of future punishment in the Scriptures. The defenders of that doctrine, when attempting to prove it from the divine word, would manifest an unwillingness to rest it upon any particular passage, but would skip from text to text, abstracting a shred here and another there; so that, although they sometimes gave you the language of the word of God, it was in such strange forms and collocations that the true sense was lost. Mr. B. wanted more definiteness. If the doctors of divinity knew of any one text, in all the Bible, on which they were willing to rely to prove the doctrine of future punishment, he urged them to point it out. Sometimes he would say to them, "Show me, brethren, the *first* passage in which you suppose that doctrine to be taught." Among the requests of this kind which he published, we give the following, which came out in July, 1832:

"A Request. — The writer of this has made many humble requests to the clergy of different denominations, for information on various subjects which to him were of no small importance; but these requests have been uniformly treated with neglect. Notwithstanding, however, the want of success heretofore in obtaining any answers to his queries, he does not feel entirely discouraged. Not that he has any reason to expect any more attention in future than he has been able to obtain in times past; but he feels satisfied that some good results from making those requests, notwithstanding they are not granted; for, although the clergy may say to those who ask them why they do not reply to my questions, that the reason is, I am not worthy of their notice, or that my questions are too simple to justify a reply; and though this may satisfy some, it will not satisfy every one. Now and then a candid heart will say within itself, as these questions relate to points of doctrine and faith which are considered of the greatest possible moment, and as they embrace the great subjects on which the clergy most depend to work effect on the minds of the people, their refusing to answer seems to indicate that they are afraid that investigation would be the means of exposing their weakness, and the want of solidity in their doctrines. In such cases, the benefits arising from our questions not being answered, are nearly, if not quite as great as could be expected from candid answers. But, whether these calculations are all correct, or whether they are not subject to large discounts, we will not be careful now to determine. Our mind is made up; we have concluded to make another request.

"We do most humbly and earnestly request the clergy who believe and preach the doctrine of punishment in the future state, and who contend that this doctrine is essentially necessary for the support of genuine piety and sound morality, to tell us where, in the holy Scriptures, this doctrine is first mentioned.

"If any one should feel willing to attempt an answer to this request, we wish him to understand that we shall not feel at all satisfied simply by being referred to some portion of Scripture, which, by common consent, the clergy are in the habit of applying to future punishment. The passage asked for is the first which plainly teaches this doctrine. We know that the clergy say, that where God said to Adam, 'In the day thou eatest thereof thou shalt surely die,' he meant to imply death temporal and spiritual, and eternal; but, as the text says nothing about any death which did not take place in the day of transgression, we are not satisfied by being told that an eternal death was intended. We want the first passage where the doctrine of future punishment is taught as plainly and as unequivocally as the clergy state it now in their pulpits.

"Should an answer to this request be granted, we would further request our kind friend to consider carefully in what age of the world God first communicated this doctrine to man. This being duly ascertained, we should like to be informed on what sure foundation true piety and sound morality were built, prior to that date."

SECTION II. — SERVICES AT TAUNTON.

On Wednesday, 28th July, the meeting-house then recently purchased and refitted by the Universalists of Taunton, Mass., was dedicated, and Rev. J. B. Dods was installed to the pastoral care of the society. The services of dedication were performed by Revs. T. Whittemore, M. B. Ballou, S. Streeter, S. Cobb, and B. Whittemore. At the installation in the afternoon, father B. preached. The installing prayer was offered by Rev. S. Cobb, charge by Rev. S. Streeter, fellowship by Rev. B. Whittemore. The sermon, in this service, was from 2 Cor. 4 : 1, 2: "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The following stenographic report was made by the biographer at the time:

"The speaker commenced by observing that the subject was highly an important one. It called us to look at the little company of the apostles; their conduct was astonishing. They travelled from place to place to proclaim a religion most violently opposed. They suffered persecution in its most violent forms, and were threatened every moment with death. 'When I look at these men, their trials and persecutions,' said he, 'I inquire what could have induced them to undertake *such a ministry* as this?' The answer is found in the text: 'Seeing we have *this* ministry, we faint not.' *This*, a very weighty word. No other ministry would have had such an effect.

"The speaker then proceeded to inquire what *characteristics* belong to this ministry which gave the apostles such support. He would show from the preceding chapter, where it is said (3 : 6) that the apostles were ministers of the New Testament, not of the letter, — why not of the letter? — for the letter *killeth*, but the spirit *giveth life*. This ministry had no death, no condemnation in it; it bestowed life on men, and nothing else.

"He would pass to chap. 5 : 18—20, of the same epistle. Here *this* ministry was called the ministry of *reconciliation;* the reconciliation not of God to the world, but of the world to God by Jesus Christ. And in *this* ministry the trespasses of men were not imputed to them. There was a law, a covenant, in which the trespasses of men were imputed; but they were not imputed in the gospel. God is reconciled to man. All that is wanting is to reconcile man to God.

"But look at that dark cloud, surcharged with sin! It was man's unreconciliation to God. Here the speaker proceeded to seek the *causes* of man's unreconciliation to God. 1st. Because he is deceived, and thinks the laws of God contrary to his happiness. This was illustrated in the case of a child who should think his father's laws calculated to abridge his pleasure. This unreconciliation, he lamented to say, was encouraged by the clergy, who tell men there is no happiness in obedience to God, but give them hope of some reward distinct from this obedience. How shall this unreconciliation be removed? By convincing men that all God's laws are designed for their good, and are always consistent with their happiness. This dispels unreconciliation. 2d. Another reason of man's unreconciliation is sin. This cause is something like the other. Guilt generates unreconciliation. Man thinks because he is a sinner God hates him, and he becomes unreconciled. How shall this be removed? To know the truth; that in the Gospel his sins are not imputed to him. 3d. Men are unreconciled to the *impartiality* of God. This is the worst case of all; a sin that has always existed. It is represented in the parable of the laborers in the vineyard, Matt. 20. Some of them *murmured* (this was unreconciliation) because all fared alike, because every man had a penny. This was a bad trait in human nature — the deepest of all sin. How shall it be overcome? By the same goodness that is despised. Paul was overcome with that goodness. When asked by Jesus, '*Why* persecutest thou me?' — a question he never had thought of before, he was melted down by the influence of the goodness the riches of which he had despised. He saw he stood in need of the mercy he opposed; and if he opposed it forever, he opposed his own good. This reconciled him to God. 4th. Another cause of unreconciliation are the pains, sicknesses and afflictions of life — disappointments, the loss of relatives and friends. We murmur, we repine under these trials. But this unreconciliation is removed by the Gospel of Christ, through which 'life and immortality are brought to light.' This assures us that what we now lament and deplore is all for our good; that 'these light afflictions which are but for a moment shall work out for us a far more exceeding and eternal weight of glory.'

"Sustained by *this* ministry, could the apostles faint? Can *we* faint, when *we* have their faith? If we had the freshness of evidence and assurance they had, it would be impossible. The speaker would point them to the martyr Stephen, nay, he would point them to his divine Master, as an instance of the sustaining power of this ministry. Christ did not faint. Hear his last prayer, — 'Father, forgive them, for they know not what they do.' Jesus was *not* overcome; he triumphed even in his death. Stephen did not faint. He was sustained by a moral power. He prayed for his murderers, — 'Lord, lay not this sin to their charge.' He was sustained by that power which goodness exercises over evil. Those who are armed with this power are omnipotent, they cannot be overcome; those who possess it cannot faint.

"The speaker then proceeded to the rest of the subject. Paul confessed he had, previously to his conversion, been *dishonest*, but he had renounced the hidden things of dishonesty, which he could not have done, had he not been engaged in them. He had ceased to walk in craftiness and handle the word of God deceitfully. These things he had learned at a theological seminary; for he was brought up at the feet of Dr. Gamaliel, who stood at the head of that institution. Here clerical hypocrisy was vigorously described. Some of the clergy would make use of scripture language in a deceitful way. For instance; the word *devil* was generally understood to signify an invisible being who had a control over men, and went about to deceive them. But the clergyman did not believe the word properly had that signification. He, however, would use the word without explanation, knowing his hearers would misapply it; and this was hypocrisy. So of the word *hell*. The clergyman knows it does not refer to a future state of punishment; he knows its true meaning. But he is willing to deceive his people, those whom he desires should think he believes in endless misery. Therefore he repeats the word *hell*, in his public services, without remark, knowing they will misapply it. 'There,' say his hearers, 'he does believe in endless misery. Did you hear him say *hell?* Some people accuse him of being a Universalist; but he is not, he believes in endless misery.' The speaker would not say there was such a man; but if *he* were to preach in that way, he should call it hypocrisy. Such a man was dishonest, and he would say, 'God forgive him.'"

SECTION III. — DEDICATIONS.

Mr. B. was called, on July 18th, to attend the dedication of the Universalist meeting-house in Medford, Mass. There were a few Universalists in this town, who had been in the habit of having a lecture occasionally for some six or seven years. They had been obliged to meet in the halls of public houses, until they erected their house of worship. Revs. H. Ballou, T. Whittemore, S. Streeter, and S. Cobb (after his removal to Malden), had done much to build them up. The Universalist meeting-house is about two miles west of the one in Malden, and about the same distance east of the one in West Cambridge. It is five south from the one in Stoneham, and four north of Boston. These facts will be interesting to many at a distance, who know not how frequently Universalist churches are met with in New England. At the services of dedication, the introductory prayer was offered by Rev. S. Streeter, reading of the Scriptures by Rev. L. S. Everett, dedicatory prayer by father Ballou, sermon by Rev. S. Cobb, and the concluding prayer by T. Whittemore.

On the 13th of September following took place the dedication of the Universalist meeting-house in Framingham. Rev. T. J. Greenwood, from the time of his settlement at Marlboro', had preached in Framingham as often as possible, consistently with his pastoral duties. A small society had grown up, and a small house of worship had been built. At the dedication, the Scriptures were read by Rev. L. R. Paige, the introductory prayer was offered by T. Whittemore, the dedicatory prayer by father Ballou, the sermon by Rev. Mr. Greenwood, from Ps. 36 : 7, 8, the address to the society by Rev. H. Ballou, 2d, and the concluding prayer by Rev. S. Streeter. This society was feeble from the beginning.

Another dedication took place at New Rowley (at this day a distinct town, by the name of Georgetown). on Wednesday, 21st of November. The house was erected by a few public-spirited individuals. At the service referred to, the first prayer was offered by Rev. Benj. Whittemore, the Scriptures were read by Rev. L. R. Paige, the sermon was by father Ballou, and the concluding prayer by Rev. J. C. Waldo. The day was pleasant, and the house was filled in every part. The text on this occasion was John 4 : 24,—" God is a spirit; and they that worship him must worship him in spirit and in truth."

Still another dedication of a Universalist meeting-house took place this year; namely, at Quincy. Lectures had been holden in the town-hall there for some three or four years. The society had discouragements at first, in consequence of the Restorationist divisions; but of late years it has been very prosperous. At the dedication, the introductory prayer was by Rev. S. Streeter, the Scriptures were read by Rev. Benjamin Whittemore, the dedicatory prayer was offered by father Ballou, the sermon by Rev. William Morse, and the address to the society by Rev. H. Ballou, 2d. Unfortunately, the day was very stormy; but a goodly number assembled to listen to the services.

SECTION IV.— PORTRAITS OF MR. BALLOU.

Several portraits of Mr. Ballou have appeared at different times. The first, we believe, was published in 1819, in connection with the volume of lecture-sermons which appeared in that year. It was a copperplate engraving, and a good likeness at the time; age, forty-eight. A portrait came out in 1832, which was well spoken of. The *Boston Traveller* said:

> "Several portraits have been taken of the Rev. Mr. Ballou, but we have seen none to compare, in point of resemblance and execution, with that lately drawn on stone by Mr. B. F. Nutting. The family and friends are highly gratified with the success of the artist; and he certainly has every reason to apply himself still more assiduously to his laudable pursuit."

SECTION V.— FRANKLIN ASSOCIATION.

In the month of August, we find Mr. Ballou at Windham county, Vt., at the annual session of the Franklin Association, which he had assisted in forming, and which he had always attended, so far as possible. The present year, that body met at West Brattleboro'. The writer left Boston, in a chaise, on Monday morning, and rode to Westminster, Mass., on the next day to Orange, and on the third day arrived at the meeting, where he found Mr. Ballou already present, who had been appointed moderator. At this session, ordination was conferred on

Br. Aurin Bugbee, who was at the time preaching to the societies in Guilford and Brattleboro'. That sound and excellent brother, Hosea Faxon Ballou, oldest son of father Ballou, received a letter of fellowship, which he has ever since honored. The congregations at this session were very large, and sermons were preached by Revs. W. W. Wright, I. D. Williamson, John Moore, Thomas Whittemore, and Hosea Ballou. The annual visits of father B. to this section were always anticipated by the brethren in all that region with great hope and delight.

SECTION VI.—GENERAL CONVENTION.

The General Convention of Universalists for 1832 was holden at Concord, N. H. It was a session of extraordinary interest. *Forty-nine* preachers were present,—more than had ever appeared before at one time. The body was called to order by father B., who was elected moderator, and Revs. T. F. King, of Portsmouth, N. H., and H. Ballou, 2d, of Roxbury, clerks. Rev. Wm. A. Drew attended for the first time, although he had been in the ministry ten or twelve years. It had not been convenient for him to be present at any former session. Measures were taken to change the character of the convention, by causing it to embrace the whole United States, and to be composed of delegates elected by the state conventions. Eloquent arguments were urged on both sides. It was maintained, on the one hand, that it was necessary to have a common bond of union throughout the country, and that the formation of the convention proposed would extend the acquaintance of the clergy and delegates, bring the Universalists in different parts to know each other, and spread information of the state of the cause. It was, furthermore, maintained that the present general convention was such only in name, that the present state conventions did not acknowledge it, and that a general convention of the United States may be very fitly framed out of delegates from the state conventions. To this it was replied, that, at present, the project of a United States convention was chimerical — it was not *practicable;* the delegates of the state conventions, if appointed, would not come together, the distance and the expense would necessarily be so great. That, as to spreading information, it was now spread abundantly in the thousand and one publications of the order; that, if the powers of the convention were only *advisory*, there was nothing for it to do, no object sufficient to call the delegates together; that if it were to have other powers, and to have an efficient existence, it would be dangerous, &c. &c. Delegations were present from the Maine and New York Conventions, and a letter was received from the delegates of the Pennsylvania Convention.* Father

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* The Pennsylvania Convention of Universalists was more earnest than any other body that the powers of the United States Convention should be merely advisory. Mr. King said, in the circular:

"The business of the council was transacted in the exercise of a spirit of kindness and mutual forbearance. There was one subject, however (the formation of a general convention of Universalists in the United States), on which a difference of opinion was manifested. This measure was debated with great freedom and frankness, both by its friends and opposers, and was finally adopted, contrary to the wishes of a very respectable minority.

"The majority of the convention was decidedly of the opinion that a general bond of union in our denomination was both desirable and prac-

Ballou, being moderator, did not enter so much as others into the debate. Mr. T. Whittemore took an active part in urging the reasons against the change. A committee was appointed, who reported the following series of amendments, which were finally adopted, item by item:

"The committee on the formation of a general convention of Universalists for the United States, having consulted and agreed with the delegations from the states of Maine and New York, report:

"That it is expedient, as soon as convenient, to form a general convention of Universalists in the United States, to be composed of eight delegates, namely, four clergymen and four laymen, from each of such state conventions as are or may be formed and united therein.

"Your committee recommend that this general convention shall neither claim nor exercise authority to make laws, or to prescribe regulations for the government or discipline of any of the state conventions or associations, but that the doings of the said general convention shall be *advisory only*, and for the purpose of communicating general information, and of promoting the general union and prosperity of the order.

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ticable. They, therefore, voted to recommend to the brotherhood, throughout the country, the formation of state conventions, where such bodies do not already exist, and that these state conventions be represented at our next meeting. in Strafford, Vt., either by letter or delegation — the latter mode will, of course, always be the most acceptable.

"There are already existing six state conventions, namely, Maine, Connecticut, New York, Pennsylvania, South Carolina and Ohio. Of these, four had appointed delegates to confer with us on the expediency of the aforesaid measure; but we regret to say that the delegation from the state conventions of Pennsylvania and Connecticut were unable to attend in person. The former of these ecclesiastical bodies was represented by letter, from which we make the following brief extract, as expressive of the views of our brethren in Pennsylvania: 'We are decidedly in favor of forming the proposed convention, provided the powers in it vested are only *advisory*.'"

"Your committee also report, that it is advisable to recommend to our brethren in the several states to form such state conventions as soon as convenient, and to appoint delegates to meet in said general convention, at the time and place of the next meeting of this body."

Six sermons were preached at this session, by the following brethren, namely, Revs. S. Cobb, S. Streeter, M. Rayner, Thos. Jones, H. Ballou (last afternoon), C. F. LeFevre (evening). Father B.'s text was John 17, part of 11th verse: "Holy Father, keep through thine own name those thou hast given me, that they may be one as we are." He took a clear view, in this discourse, of the prayers which Jesus offered to the Father, as recorded in the seventeenth chapter of John. He found in them none of that agony of desire, which preachers in the present day often show, to move the Creator to compassion, by awful representations of the danger his creatures are in, of falling under his vengeance. Why do not the clergy of the present day pray as Christ prayed? The preacher then surveyed the occasion and circumstances which were present to the Saviour at the time he offered the memorable prayer of which the text was a part. The great, the leading, the only object of Jesus was to pray that his disciples might remain *united.* How was his religion to conquer the world? Did he apply to some theological school to take it under its charge? Did he seek aid of the high priest? Did he ask it of the Roman authority? O, no; he prayed only that his disciples, his *little* flock, might remain united; if they would do this, they could conquer the world. Father B. then proceeded to notice the importance of the union and fellowship of the first disciples for the purpose of establishing the Gospel in the world, and of laying a solid foundation for his church, against which the gates of hell could never prevail. After having discussed this subject at length, he directed his inquiries to an investigation of the means by which the disciples might be kept united. "Holy Father [said Jesus], keep through thine own name those thou hast given me, that they may be one as we are." It was the *name* of the Father, through or by which Jesus prayed that his disciples might have their union maintained. It was evident he meant by *name* the same as the *word*. A careful reading of the chapter will show this, said the preacher, and he quoted verses 6, 8, 12, 14 and 26. Here he referred to the numerous creeds and doctrines of men, so contradictory, so at variance with each other, and asked, would these have kept the disciples united? would they not, rather, have separated them, as have been separated the sects in later ages? The preacher here referred to the descriptions Jesus gave concerning the divine character, and God's love of mankind. Would it be possible to declare the universal love of God to man, and the impartial operations of that love, more clearly than Jesus declared them in his sermon on the mount? The preacher also adverted to Christ's account of the immortal state, and showed that he taught nothing in regard to that state which would be calculated to work divisions among mankind. Thus much he advanced on the subject of doctrine; but there was the less occasion, he said, for him to enlarge, as the discourses preached at that time had embodied luminous descriptions of the truth as it is in Jesus. But there was one objection which, perhaps, it was his duty to answer, namely, that the doctrine we preach, as it presents no state of everlasting torment in the future world, has not terror enough in it to prevent people from indulging in sin; and, as it teaches that all the human family will eventually, by the favor of God alone, be received to the everlasting enjoyments of immortality, it does not offer a sufficient reward to induce the heart to the exercise of love to God and to our fellow-creatures. Father Ballou sometimes answered an objection by making a direct application of the principles involved in it to the objector himself. When an opponent objected that the doctrine of the equal love of God, if received into the heart, would lead a man into sin, the question would be put to him, Would it lead *you* into sin? would you sin the more because you believed that God *loved you?* So, in his sermon at Concord, he showed the folly of it, by making a personal application of it to the supposed objector.

> "We will, however, proceed, and suppose a single case, in order to keep our thoughts from diverging from the subject. And that our selection may be respectable, and sufficiently commanding, we will choose a pious, learned doctor of divinity. This is our object. His objection we have just stated. Now, we are not about to engage in any dispute with this venerable opposer; we are going to put him to test the strict propriety and weight of his objection to the final salvation of all men.
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> "This reverend divine has what the world calls an excellent wife. Such is her character as a wife, a mother, a friend and neighbor, that she is highly and justly esteemed by all who know her. But, in the opinion of her reverend husband, she is in her

native, sinful, unconverted state. By some means, concerning which we have not time now to inquire, she does not believe the creed of her husband. Being benevolent and kind herself, she does not believe that her Creator will finally prove to be unmerciful to any. The awful hell which her husband holds up to his hearers, for the purpose of inducing them to become pious, she is inclined to disbelieve. She loves and adores her God for his goodness, but has no fear of hell. Her husband endeavors to dissuade her from her dangerous errors, warns her to flee from the divine vengeance, and seek religion; tells her she is in danger, every moment, of falling into the bottomless pit of hopeless ruin; prays God to regenerate his poor, ungodly wife, and snatch her as a brand from the burning. But all his entreaties, persuasions, threatenings and prayers, avail nothing. They thus live on together, through this brief moment of mortal existence, and then go to the house appointed for all who live.

"The next scene that opens, according to our objector's doctrine, presents us with this man and his wife at the bar of God, in the day of judgment. According to our objector's doctrine, and according to his objection against universal salvation, what does he now expect? Certainly he expects to be received into heaven and everlasting bliss, and to see his beloved wife, the mother of his darling children, and whom he so faithfully warned, and for whom he so earnestly prayed, depart into everlasting darkness, and misery never ending! Here let us pause for a moment, and suppose that the Judge of all the earth is pleased to condescend to converse with this good man, as he did with Abraham of old. The Judge asks our objector if he believes that his wife is to be sent away into endless torments. He answers in the affirmative, with firmness. The Judge informs him that his mercy will not consent to make the work of his own hands forever miserable. Our objector grows uneasy, and asks if divine justice does not require her eternal ruin. He is informed that there is no unmerciful justice in heaven; and that it best suits the goodness of the Creator to receive them both to the enjoyments of everlasting life. Our objector now expostulates against such clemency. He urges that there is injustice in such proceedings, and that he is not dealt with according to his creed. He says that for many years of his life, in the mortal state, he lived piously, for fear of eternal damnation; and that he also loved God and all mankind, expecting to be rewarded therefor with eternal bliss; that he loved his ungodly wife, and treated her kindly, for fear of hell; and that he prayed for her salvation, in expectation of an adequate recompense; — but, says he, if I had known all this, I never would have been pious a single day; I would not have loved God nor my fellow-men; no, nor would I have treated my wife with kindness, or ever offered a single prayer for her salvation. And now, if there be any convenient place for me, I will retire from such society."

When the last sentence was uttered, the audience showed they had felt its force, and that the illustration had gone home to their hearts. Father B. immediately added:

"My respected auditors, surely the solemnity of this subject cannot possibly induce a smile. No; you did not smile at the subject, but at the ridiculous folly of the objection. And now, my kind hearers, let me earnestly request you to keep in your minds the objection we have just brought before you; and, whenever you hear those who make pretensions to piety and religion bring this objection against the doctrine of universal goodness and mercy, carry them, in your minds, to the bar of God, and leave them there to murmur at the goodness of God." *

Father Ballou concluded his discourse with a solemn admonition to his brethren to remain united. "Let us," said he, "all unite, my brethren, in lifting up our hearts

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* See "Six Sermons Delivered at the General Convention of Universalists, at its Annual Session in Concord, N. H., on the 19th and 20th September, 1832. Portland: published by Menzies Rayner, Jr., 1833."

to our heavenly Father, as Jesus did, and pray that through his *name* we may remain *one*. Amen."

SECTION VII.—SPURZHEIM AND BALLOU.

The celebrated Dr. Spurzheim arrived in the United States in August, 1832. He was a gentleman of learning, a doctor of the universities of Vienna and Paris, and licentiate of the Royal College of Physicians at Paris. His principal study had been phrenology, or the doctrine of the mental phenomena. On his arrival in this country he attracted much attention. He lectured at Cambridge, before the dignitaries of Harvard University; and, although the science of phrenology was, in the first place, regarded with much doubt, and was sometimes met with ridicule, the good sense of Dr. S., his sound learning, his pure life and amiable manners, won him many admirers. Loving truth above all things, he believed it would ultimately triumph. He expressed a desire to hear Mr. Ballou, who, in his turn, had given much attention to the mental phenomena, even before Dr. S. came to America. It was intimated to Mr. B. that the Dr. would be present at his church on the following Sunday morning. The preacher, therefore, prepared a sermon on the laws of the human mind, in connection with free agency, conscience and responsibility; but, on looking to the pew in which Dr. S. was to be seated, and not seeing him there, Mr. B. changed the subject, and reserved the discourse referred to till Dr. S. should be present. It afterwards came out that the Dr. *was present*, in another part of the house; and he listened to one of the usual Sunday discourses of Mr. Ballou. The mistake caused some disappointment to the last-named.

It remains only for us to describe the effect which the sermon that was preached had on Dr. Spurzheim. He was accompanied to church by his publisher, and by the amiable Dr. Tuckerman, formerly pastor at Chelsea, Mass., but at the time minister at large in Boston. We give the rest in the words of Nahum Capen, Esq., of Dorchester, Mass.:

"MOUNT IDA, DORCHESTER, *Dec.* 28, 1853.

"REV. THOMAS WHITTEMORE, *Boston*, *Mass.*

"DEAR SIR: It was my privilege to accompany Dr. Spurzheim to the different churches on the Sabbath, during his eventful stay in Boston. He sought to hear preachers of capacity, of all denominations; and, in his remarks upon their views, he discovered no disposition to criticize except for moral profit.

"When we attended Mr. Ballou's church, in School-street, we were accompanied by the Rev. Dr. Tuckerman, who was a great admirer of Spurzheim. Whether anything had been said to Mr. Ballou in regard to our intention to attend his church on a particular day, as stated by some, I do not now recollect.

"After service we walked, for exercise, towards Beacon-street, and had proceeded some distance before any conversation took place in respect to the subject of Mr. Ballou's discourse, which was designed to illustrate the universality of infinite love. Dr. Spurzheim was the first to speak; and he highly commended the sermon. He said it was 'good phrenology.' Dr. Tuckerman coincided with this opinion; but he feared that the preacher did not say enough about the world *after death*. 'Ah!' said Spurzheim, with one of those intelligent and inimitable smiles for which he was so remarkable, 'man did nothing to entitle him to existence in this beautiful world. Teach him to do his best where he is, and leave the other world to his Maker. In Him our confidence should know no limits. What the Creator prepares man cannot alter. By trying to understand what is beyond his powers of comprehension, he is very apt to neglect the duties for which he was created. Let him believe in the immortality of the soul, and practise the requisitions of Jesus Christ, but not impair the sublime results of such a belief and course by narrow speculations.'

"I can only give the substance of his remarks, and add the fact, that the respect in which the philosopher was held by Dr. Tuckerman was so great, deep and sincere, he was quite disinclined to continue a conversation where there was likely to be any difference of opinion. Another topic was soon introduced; and no further allusion was made, so far as my memory serves me, to the discourse of Mr. Ballou.

"I am, sir, very respectfully and truly,
"Your most obedient servant,
"NAHUM CAPEN."

SECTION VIII.—EXPOSITOR AND UNIVERSALIST REVIEW.

At the close of the second volume of the *Universalist Expositor*, the patronage was judged by the original publishers to be too small to justify them in its continuance. It was, accordingly, discontinued, or, rather, as the event proved, suspended. But the Universalists at large, especially the clergy, regretted to part with the work. A very earnest desire was expressed that it might, if possible, be revived; and, in January, 1833, the first number of a new volume appeared, published under the supervision of H. Ballou, 2d, T. Whittemore, G. W. Bazin, and Wait & Dow. Father Ballou wrote but one article for this work from January, 1833, to January, 1834, and that was entitled "God's Inheritance in the Wicked," vol. III., p. 107. The principal writers during that time were Revs. H. Ballou, 2d, L. R.

Paige, S. Cobb, W. Balfour, S. Streeter, S. R. Smith, Warren Skinner, W. A. Drew, M. Rayner, C. F. Le Fevre and T. F. King.

SECTION IX. — BOSTON ASSOCIATION.

This body met at Roxbury in December, 1832. A recommendation was adopted in favor of forming a convention of Universalists for the State of Massachusetts. This measure was preparatory to the formation of the anticipated United States convention. One very interesting feature of this session of the Boston Association was the ordination of a young man who had, even at that time, obtained some distinction, namely, Rev. Thomas Baldwin Thayer. Henry Belding was ordained at the same time, — a good man, but he did not meet with great success in the ministry. The services were as follows: introductory prayer by Rev. T. J. Greenwood; sermon by father Ballou, from Acts 26 : 16—18; ordaining prayer by Br. L. Willis; charge by Br. S. Streeter; fellowship by Br. B. Whittemore; concluding prayer by Br. A. A. Folsom.

SECTION X. — EDUCATION OF CHILDREN.

In December of this year father Ballou delivered a sermon to the people of his charge on the subject of the education of children. We know of no particular circumstance which should have called out this sermon at that time, except the importance of the subject. His text was the well-known words of Solomon, Prov. 22 : 6,

—"Train up a child in the way he should go; and when he is old he will not depart from it." He had given previous notice of the subject; and, after he had preached the discourse, he wrote it. The object was to recommend a Christian education. We have shown the views entertained by him, in respect to the proper government of a family, in vol. II., pp. 340—344. There is a very general agreement between the views expressed in that place and those of the sermon now before us. One invariable precept with father B. was, that children were best governed by kindness.

"By the evident truth of the foregoing statements, we can see our way clear so far as to lay it down as a safe rule, that even animals are better governed by kind and gentle treatment, than by that which is harsh and cruel. And we can also consider ourselves on safe ground when we rely on the fact that the government which is proper for our children may be more mild, more gentle, and partake more of the power of persuasion and the winning attractions of affection and kindness, than even that mild government which is found best to succeed with the animals in our service. The first of these rational conclusions we recommend to the consideration of people who have occasion for the service of animals; the last we now wish to improve to assist us in determining the best plan for the government of our rational offspring. Here, again, we have arrived at a point where conflicting opinions may be found to exist. Parents and guardians may entertain quite different notions respecting what degree of severity may be admissible in the family government. While some are confident that the dispositions and conduct of their children require no small degree of austerity in manner, and frequent and severe flagellations, others look on such treatment, not only as indicating a want of proper discernment, and a large share of inhumanity, but of evil tendency in the unhappy subjects of such government.

They have learned that austerity, and treatment unfeelingly severe, beget in children a disposition and a spirit which but too well correspond with their origin. And, having arrived at a full satisfaction that kind, tender, gentle and affectionate treatment of children, not only the best secures their submission to wholesome rules, and in the most efficient manner induces to obedience, but that it also begets in them a spirit and disposition of mildness and love which happily agree with the gentle treatment to which they owe their origin, are careful to avoid whatever may tend to sour the disposition, or beget an unpleasant temper. But this wide difference in the opinions and practices of parents and guardians does not at all embarrass our inquiry after that plan and system of government which is best, for we see just as wide a difference in the dispositions, conduct and characters of these people, as there is in the government of their children; and, if we wish our children to imitate either of these classes in their dispositions and future conduct, we can take our choice."

Thus it will be seen that father B. was among the earliest of those who discountenanced severity in the government of the young. His belief was, that the best government was that "which secured obedience with the least severity."

He also took the ground, that we are always to deal with children as reasonable beings. We should watch for the dawn of intellect, and we should recognize it as soon as it appears. We should commence our government over the child while it is young. To secure the love and respect of the child, we must never refuse it any gratification which is compatible with its health and comfort, nor grant it any that is not. We must not grant favor to children because they cry; for, if the child learned that it gained nothing by crying, it would not employ such means. Let the parent steadily exercise the tenderest affection for the child, firmly deny it every indulgence which is inconsistent with its good, and when a command is given, never suffer it to remain disobeyed. Never indulge in passion; never treat the child with angry violence:

> "Possibly you for that time made your child desist from making a noise, after making a greater noise yourself; but you ought to know that the child, on another occasion, will not think of obedience until your passion and rage rise at least as high as before. We want no such government; as soon as children are capable of exercising reason and of feeling the influence of loving kindness, they are susceptible of being governed by the influence of these powers. This is the government we wish may take the place of that harsh, unreasonable severity which with frequent and violent flagellations disgraces parents, guardians and school-masters, and vitiates and sours the tempers of children and youth."

These are the precepts which have of late come to be regarded with favor in all well-regulated families and schools. Father B. went on to treat of corporal punishment in schools, as a thing exceedingly to be regretted, as applied in many cases; and, although he did not say it could be *entirely* abandoned, he believed those to be the best teachers who governed best their own spirits, and maintained the best discipline with the least use of the rod. He took the ground that children never should be taught that their parents will cease to love them if they do wrong, and will become filled with anger towards them. He used to say, "Your unkindness towards them will beget in them a temper like your own; and they will learn to treat each other as you have treated them." We should avoid as much as possible extraneous rewards. Let the reward be found in the deed itself. If you present anything beside the actual consequences of the deed as a reward, it will be the object you present which will be valued more than the consequences of obedience. When rewards are given out for remarkable cases of success in study, there are certain evil consequences attending the practice. It is the possession of talent that is rewarded, which God alone bestows. It is not *merit*, but success, that is rewarded. One scholar may have studied more intently, and evinced more merit than all the rest; and yet, for the want of an aptitude which God alone could give, it did not have success, while another, far less worthy, did have it. Rewards bestowed in this way should not be entitled "rewards of merit," but "rewards of success."

From these matters father Ballou proceeded to consider the *religious* education of children. He said,

> "But is it not a deplorable fact that even that part of education which is considered to be religious, generally corresponds with the spirit and disposition which we have discovered to result from mistakes already noticed? Children are generally taught to reverence and obey the commandments of God, and that it is their duty to become pious, by inducements which are calculated to mislead the understanding; as we saw in the case of the child who was offered a recompense for getting a lesson. The knowledge to be obtained by getting the lesson was not allowed to be the motive of action, but the toy which was promised as a recompense. So, children are taught that the duties of religion ought to be attended to in expectation of some desirable recompense which God will bestow on them for their religious performances. Such instruction and such inducements rather tend to render the duties of religion irksome and undesirable, than to commend them to the heart. If religion of itself is so valuable as to be above all

price, it certainly is reducing it very low to offer a recompense for it."

Lastly, the preacher came to the point, whether it was possible to bring up children as Christians from their childhood:

"Is it asked if we believe it possible to educate children so as to bring them up Christians from childhood? We answer readily, and with unhesitating confidence, in the affirmative. You who are parents, surrounded by these beloved sons and daughters, have near relations who live at a distance, whom your children never saw; these children often hear you speak of their uncles and aunts in terms which indicate your love and affection for them. They frequently send presents to you and your children which indicate their love to you and them. You present to your children those tokens of favor which came from your absent relations, and give them to understand that they are indications of good will and affectionate kindness. Can you believe it necessary to tell them that, unless they love and endeavor to please their absent uncles and aunts, they are in danger of incurring their vindictive displeasure, and also of suffering from their indignation and wrath some dire calamity, in order to make them love and esteem their relations? No; you would not so dishonor your kind relations. You are sensible, in this case, that your speaking of these relations in language of affection and love, together with those kind presents, will necessarily beget in the tender hearts of your children a love and regard which will cause them to desire to see and embrace those absent friends. Now, it is just as easy to fill the hearts of your children with love to their Maker, if you would apply to Him the same respectful language that you do to your beloved brothers and sisters, and carefully instruct them to consider all the gifts of divine providence as true indications of the love and favor of their Father in heaven.

"Do you desire your children should live in the enjoyment of the blessed hope of immortal life? Then teach them this belief and hope by the divine authority of that testimony which is recorded of Jesus, who has brought life and immortality to light through the Gospel; and point them to the testimony that as in Adam all die, even so in Christ shall all be made alive. Do you wish your children should love each other, should love all mankind, and even their enemies? Then teach them that their Father who is in heaven loves all his creatures." *

SECTION XI. — NEW EDITION OF HIS WORKS.

Near the close of 1832, Marsh, Capen & Lyon brought out a stereotyped edition of some of the works of father Ballou. These were the "Notes on the Parables," "Treatise on Atonement," the twenty-six "Lecture-Sermons" delivered in A. D. 1818 and 1819, and twenty-five of his fugitive sermons, hereafter to be entitled "Select Sermons." These have since been called "Ballou's Works;" and, so far as they go, the title is correct. There were several, however, not included in this series, as the Controversy with Foster, the "Candid Review," the Controversies with Buckminster and Walton, the Defence of Divine Revelation against Kneeland, and many pamphlets. When Mr. B. wrote his first edition of the Notes on the Parables, the light which has now become general on these subjects was as the dawning of the day. He had been brought up a Calvinist, among the uneducated, in a newly-settled country town, where books were rare things. He adopted the opinions of his pious father; and when he came among Universalists, he associated with men who held the one great truth of the

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* "Education of Children; a Sermon, delivered before the Second Universalist Society in Boston, Sunday evening, Dec. 30, 1832. By Hosea Ballou, pastor."

final triumph of the Redeemer, but who on other points were attached to many strange notions. When he explained the parables at first, he had not got rid of all these himself, though his mind had begun to rise above them. The "Notes" bear unmistakable marks of them. It is to be regretted that, in revising this work, about 1831, he did not go into the revision more thoroughly. He had then become more than three-score years of age; and, although he could preach as well as ever he could, yet he had not the needful ambition to make a thorough revision of his writings. He consoled himself with the reflection, that, although, in some cases, he might not have gained the exact intent of the divine author in the parables, yet he had never applied them to any matter which was not true in itself. He said:

> "Little harm is done by applying a parable to a subject to which it was not intended by the author to apply, provided the subject to which it is misapplied be a truth clearly supported either by Scripture or by man's experience; but, to misconstrue any passage of the divine testimony so as to give support to what is not true, is unquestionably no small damage." *

The "Treatise on Atonement," we have said, was stereotyped at the same time, and certain parts of the original work were omitted; but there is no such indication of the alterations, either in a preface, or notes, or in

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* The second edition of the "Notes" was published in 1812; see vol. I. of this work, pp. 370—372. The third edition was published in 1822, in the State of Maine, far from the author's residence. Where or when the fourth edition was published we cannot say; but the fifth, so called, was the stereotyped edition of 1832. The plates of this edition are now held by Mr. Abel Tompkins.

any other way, as would have made it convenient to define them.

The volume of "Select Sermons," so called, contains a collection of fugitive discourses, from the following texts. We mention the occasions on which they were originally preached:

1. Heb. 9 : 27, 28. Preached in Boston, February, 1818.
2. Heb. 12 : 2. Preached in Boston, fourth Sabbath in July, 1818.
3. Luke 16 : 19—31. On parable of the rich man and Lazarus. Preached in various places, but first published in the *Gospel Visitant.*
4. Ezek. 13 : 4. False teachers like foxes. Preached in Boston, third Sabbath in November, 1819.*
5. 1 Peter 3 : 10. Reward according to works. Preached in Boston, first Sabbath in December, 1819.
6. 1 Peter 4 : 17, 18. Preached in Boston, third Sabbath in December, 1819.
7. John 3 : 3. Preached in Boston, third Sabbath in January, 1820.
8. 2 Thess. 2 : 11, 12. Preached in Boston, second Sabbath in February, 1820.
9. Matt. 13 : 47—50. Preached in Boston, fourth Sabbath in February, 1820.
10. Eph. 5 : 25—27. Preached in Boston, second Sabbath in March, 1820.
11. Mal. 3 : 10. Preached at the dedication of the Universalist meeting-house in Roxbury, Jan. 4, 1821.†
12. Exod. 32 : 35. Preached in Boston, fourth Sabbath in February, 1822.
13. Jer. 3 : 15. Preached in Philadelphia in 1821.‡

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* Between the date of the delivery of the second and fourth sermons in this list, were preached, on alternate Sabbath evenings, the twenty-six "Lecture-Sermons," so called.

† See vol. II., pp. 133—135. ‡ See vol. II., pp. 177—183.

14. 1 Tim. 2 : 7. Preached in Boston, first Sabbath in September, 1822.

15. Gen. 28 : 17. Preached at the dedication of the Universalist church in Providence, R. I., Nov. 20, 1822.*

16. Deut. 14 : 23. Preached at the dedication of the Universalist church in Cambridgeport, Dec. 18, 1822.†

17. Haggai 2 : 6, 7. Preached at the dedication of the Universalist church in Hartford, Conn., Aug. 18, 1824.‡

18. Heb. 11 : 4. Preached on the Sabbath after the burial of Dea. Moses Hall, first Sabbath in August, 1826.§

19. Ps. 100 : 3—5. Preached at the dedication of the Universalist church in Duxbury, Oct. 18, 1826.‖

20. 2 Tim. 2 : 15. Preached at the installation of Rev. John Samuel Thompson, at Charlestown, July 11, 1827.¶

21. Jer. 5 : 30, 31. Preached in Boston, on Fast Day, April 3, 1828.**

22. 1 Tim. 4 : 10. Preached at the ordination of Rev. T. Fisk, in Philadelphia, June 2, 1828.††

23. 1 Samuel 22 : 22. "God the author of all things." Preached in Boston, July 5, 1829.‡‡

24. Rev. 2 : 4. Preached in Boston, Nov. 29, 1829.§§

25. Isa. 45 : 9.

The "Lecture-Sermons" was a re-publication of the original twenty-six bearing that name. It was the *second* edition, and not the third. The first was a large octavo volume; and no other edition appeared until the stereotype edition in 1832.

SECTION XII.—INSTALLATION AT DANVERS.

On the 4th of April (the annual Fast Day) of this year, that excellent and useful fellow-laborer, Rev. John Moore, was installed to the pastoral care of the Second Universalist Society in Danvers, Mass. Rev. J. C. Waldo offered the introductory prayer; Rev. L. S. Everett read the Scriptures; the venerable Thomas Jones preached, from Isa. 21 : 10, 11; the installing prayer was by Rev. B. B. Murray; the charge by father Ballou; the fellowship by Mr. Everett; and the address to the society by Rev. L. Willis. Universalism at that time was gaining great hold in the county of Essex.

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* See vol. II., pp. 201—203.

† See vol. II., pp. 203, 204.

‡ See vol. II., pp. 268—272.

§ See vol. II., pp. 329—332.

‖ See vol. II., p. 334.

¶ See vol. II., pp. 352, 353.

** See vol. II., pp. 402—405.

†† See vol. III., pp. 17—19.

‡‡ See vol. III., pp. 42—57.

§§ See vol. III., pp. 63—68.

SECTION XIII.—INSTALLATION AT SOUTH BOSTON.

Another happy day occurred at South Boston on the 10th of the same month. The Universalist meeting-house in that part of the city was dedicated, and Rev. B. Whittemore was installed. At the former service, Rev. T. B. Thayer read the Scriptures; Rev. J. C. Waldo offered the introductory prayer. An original hymn, written by father Ballou, was then sung.* The sermon,

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The following is the hymn referred to :

" O Thou, whose temple wide displays
  The radiance of unnumbered suns,
Whose goodness fills, whose sceptre sways
  Each globe which in its orbit runs,

" To thee we raise devotion's flame,
  Enkindled by thy truth divine ;
And to the honor of thy name,
  This house and all we have resign.

" Henceforth may thy good spirit here
  Direct thy saints, by faith and love,
In pure devotion's fervent prayer,
  And raise their contrite hearts above

too, was preached by him, from Ps. 86 : 9,—"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Concluding prayer by Rev. D. D. Smith. In the afternoon, the introductory prayer was by Rev. M. H. Smith. An original hymn, by Rev. T. B. Thayer, was then sung. The sermon was by T. Whittemore, from 1 Cor. 9 : 16 ; installing prayer by father Ballou; charge by Rev. S. Streeter; fellowship by Rev. H. Ballou, 2d; concluding prayer by Rev. L. R. Paige. Rev. S. Cobb preached in the evening. Father B. took great delight in these exercises.

SECTION XIV.— BOSTON ASSOCIATION.

The annual session of this association was holden in Haverhill, Mass., on June 5th, when father Ballou was elected moderator. Among the interesting services of this meeting was the ordination of our present active and useful brother, Rev. Abraham Norwood, and Rev. T. K.

"As waters gush from living springs,
In gentle currents may there flow
Sweet streams of truth, which ever brings
Life, peace and joy to man below.

"When round this altar mourners kneel,
And griefs in aspirations rise,
Sweet consolations may they feel,
And tears cease flowing from their eyes.

"United here, may age and youth
Long flourish, as thy plants of grace;
And, in the ways of love and truth,
Accepted be before thy face."

Taylor. Br. H. Ballou, 2d, had preached in the forenoon, and in the afternoon the ordination took place. Father Ballou preached, from 2 Cor. 3: 9,—"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Ordaining prayer by Rev. D. D. Smith; charge by Rev. John Moore; and fellowship by Rev. B. Whittemore. Three sermons were preached in the evening, namely, one at the village, by Rev. L. S. Everett, where the above-named services were performed; one at East Haverhill, by Rev. S. Cobb; and one at the north parish, by Rev. B. Whittemore. Thus ended this happy day.

SECTION XV.—FATHER B. AT CONCORD, N. H.

In the same month, father B. made a visit to Rumney, N. H., for the purpose of attending the ordination of Rev. J. G. Adams, as pastor of the Universalist societies in that vicinity. This young and ardent lover of the Gospel had commenced to preach in January, 1832, in Maine. He soon came back to Rumney, where he was well known and beloved, like a weary bird to its wonted nest. The brethren all received the new preacher with open arms and every other demonstration of welcome. Arrangements were soon made for his ordination; and his two friends, father Ballou and T. Whittemore, were sent for to assist in the exercises. The former made his way from Boston to Concord, N. H., on Monday, and Mr. W., who had preached on the preceding day at Hancock, arrived almost simultaneously. A lecture had been appointed in the evening for father B., at the Unitarian church,— there was then no Universalist church in the town. The following notice of his sermon, and of the man, we copy from the *New Hampshire Patriot* of that week:

"Notice having been given at the Unitarian church on Sunday afternoon that Rev. Hosea Ballou would preach at that place on Monday evening, the house was filled at the appointed time. From the appearance, we should judge that all branches of the legislature were present,* the like fact seldom occurring when any religious meeting is called, especially on a week-day. We are not disposed to speak in praise of Rev. Mr. Ballou's doctrines further than to say to those who sentimentally believe them, they must be the greatest consolation that can be extended to fallen man in this state of sin and sorrow. Mr. Ballou is a preacher of forty years; and during the time of his ministry he has seen his denomination increase from a handful to hundreds of thousands; after Winchester and Murray, who are gone, and Jones, who is yet among the living, he may be said to be the father of Universalism in the United States. He is a native of Richmond, in this state, and commenced preaching when his education was inferior to that of the most common youth at the present time. But he had been a hard student of human nature; and thirty years ago he was much more of an orator than most of the educated clergymen. We heard him on Monday evening; and his sermon was one of the most happy efforts at pulpit oratory that we ever heard. Generally, it has been thought that he discovered in the pulpit too much levity, an overstrained satire, in answering the arguments of his opponents. On this occasion, neither his levity nor his irony was such as to offend the most fastidious ear."

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* To distant readers, it should be observed that Concord was the capital of the state, and the legislature at the time was in session.

SECTION XVI.—ORDINATION AT WEST RUMNEY.

On the next day after the meeting above described, father B. and the writer pursued the way to Rumney, through Sanbornton, New Hampton and Plymouth. Arrived at R., we found lodgings at the house of an ardent friend, four miles distant from the venerable old meeting-house in which the services of ordination were to be performed. These services took place on Wednesday, the 12th of June, 1833, and were conducted in the following order: prayer by Rev. Ezekiel Vose; sermon by T. Whittemore, from Acts 17 : 18; ordaining prayer by father Ballou; charge by Rev. W. S. Balch; fellowship by Br. Josiah Gilman. In the afternoon, father Ballou delivered one of his best discourses, from the words of Paul, Rom. 6 : 1, 2,—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" The object of the sermon was to show that sin was no hindrance to the abounding of divine grace; that where sin abounded, grace did much more abound; and that the effect of divine grace on the heart of the sinner is not to increase the love of sin, but to extinguish it — to produce a *deadness* to it,— and how can they who are dead to sin live any longer therein? A very large concourse of people were present from all the neighboring towns; and extra supports were placed under the galleries. It was an occasion long remembered in Rumney.

SECTION XVII.— VISITS TO OTHER PLACES.

We have before said, that, in addition to his parochial duties, and the journeys which he made into the country, to attend conventions, associations, dedications, ordinations and installations, he was in the habit of going out very frequently to preach upon the Sabbath-day, leaving some competent fellow-laborer to preach to his own beloved congregation in Boston. Between June, 1832, and June, 1833, he visited and preached in the following towns in Massachusetts, in the order named, namely: Dorchester, Groton, Quincy, North Bridgewater, Dana, North Reading, South Reading (twice), Randolph, Medford (twice), Danvers, and Swansey. His labors in this way had a great effect to spread the truth. The people always expected him, on these visits, to discuss some leading point of Gospel truth; and they were seldom disappointed. He made every man think for himself, that he had an interest in religion, and a right to believe in God as a father and a friend, a right to hear and believe the Gospel, and a right to break off his sins and turn to God, and enjoy all the consolations of truth and righteousness. The good he did in this way can never be estimated on earth.

SECTION XVIII.— DEDICATION AT DANVERS, MASS.

The dedication of the meeting-house built by the First Universalist Society in Danvers, Mass. (in that part of the town now known as Danversport), took place on Friday, 28th June, 1833. Father Ballou was present, and offered the dedicatory prayer. The sermon was preached by Rev. Mr. Ballou, 2d, from 1 Tim. 4 : 10. The other services were by Revs. S. Cobb, D. D. Smith, L. Willis and S. Streeter.

SECTION XIX.—ORDINATION OF REV. H. F. BALLOU.

Rev. H. F. Ballou was the oldest son of Hosea Ballou, and was born in that part of Hardwick now called Dana, Mass., April 4, 1799. In March, 1816, he went to reside with his uncle Benjamin, at a place now incorporated as Monroe, Mass., where he was married early. He began life as a farmer, in a new country, and was engaged in clearing up the forests in summer, and in teaching the common rudiments of science in winter. He resided here seventeen years. Impressed, some three or four years previously to the expiration of that time, with the belief that he should preach the Gospel, he foresaw a difficulty in the way,—he had a large and growing family to maintain, and, judging from the experience of his uncle David, to whom he lived a neighbor, he believed that a family could not be maintained without toil. He was preparing himself by study for the vocation of a preacher, faster, perhaps, than he was aware; but how should he take care of his family, if he gave himself to preaching the Gospel? He trusted in God; but God taught him also to trust somewhat in himself. His father never directly encouraged his entrance into the ministry; but did not seem to be displeased on a certain occasion when he was obliged to confess that Hosea would, at some time, enter the Gospel field. Once, at the son's house, the father put to him this question: "Don't you think you could arrange in your mind a subject with *three* points, and talk to a congregation ten minutes on each point?" While contemplating this matter, he went to Boston, in the winter of 1831–2, and spent some three or four months in the family of his brother-in-law, Rev. Benjamin Whittemore. He commenced preaching in February of the last-named year, in the vicinity of Boston, where he made three successful efforts. He returned home, and was soon invited to preach a part of the time in Whitingham, Vt., ten miles distant from Monroe. The Universalists of W. had become acquainted with him by going down to Monroe to hear his uncle David. He commenced his engagement with them in January, 1833, which has continued until the present time. In the following June he came to Boston to receive ordination, which was conferred upon him on Sunday evening, June 30, 1833. Rev. S. Streeter preached the sermon, from 1 Cor. 2 : 4, 5; the ordaining prayer was offered by Rev. D. D. Smith; the charge was given by father Ballou; and the fellowship of the churches by Rev. B. Whittemore. The father doubtless felt a very deep interest in this service,— the ordination of his oldest son as a minister of the Lord Jesus Christ.

SECTION XX.— NEVER LEANED TO ARMINIANISM.

Through all Mr. Ballou's life, he had the fullest confidence in the government of God. He believed God reigned as well in the moral as in the natural world.

He believed that nothing ever took place which God, who sees the end from the beginning, did not wisely permit. He believed that man had a will that was free, and that he had a power to act, so far as freedom could exist in a being operated upon, as man is, by outward circumstances; but this will and freedom were given him by his Creator for wise and good purposes, and were as much liable to be controlled by God, consistently with the laws of the human mind, as any other power man possessed. Father Ballou could not be an Arminian; he never leaned towards the doctrines of the Arminians in all his life.* He could not for a moment retain such views of God as Arminians had. In his view, they seemed almost to leave the world without a God. If one man could successfully thwart the design or will of God, then all men might do the same; and, if men could thwart the design or will of God in this life, they could do so to all eternity. On this admission, what becomes of the government of God? Father B. was a true theist. He had a faith in the divine existence so strong that it almost ceased to be faith; he had a conviction of *certainty*,—a knowledge of the fact of the divine existence. He saw God everywhere. It was impossible, he said, for the human mind to imagine any stronger evidences of the divine existence than God had presented. He bowed humbly down, in soul and spirit, before the Creator's presence. To him God was worthy of all love, praise, confidence. However dark appeared some of his ways now, they were all right. They appeared dark, for the same reason that the most distant stars are hidden from our sight; not because they do not exist, but because of the limited field of human vision. All is right, all is safe. Father B. would say:

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* "In my whole life, I never leaned in my sentiments towards the Arminian doctrine." See *Trumpet*, vol. VI., p. 21.

> "Thy ways, O Lord, with wise design,
> Are framed upon thy throne above,
> And every dark or bending line
> Meets in the centre of thy love.
> With feeble light and half obscure,
> Poor mortals thine arrangements view,
> Nor knowing that the least are sure,
> And the mysterious just and true."

This was one of his favorite hymns. There was no consolation, he said, in Arminian speculations concerning the Deity. In his whole life he never leaned towards such notions.

SECTION XXI.—CHANNING AND BALLOU ON RETRIBUTION.

It is with much satisfaction we turn to examine and compare the opinions of Dr. W. E. Channing and Hosea Ballou on the subject of *retribution*. There was no point of doctrine which father B. had contemplated more deeply than this. Dr. Channing was a learned and amiable man, and a chaste and very popular writer. The public must always have its heroes; and Dr. C. certainly was regarded with a high degree of favor by all classes. He was one of the truly good men of our times. In 1832, he caused or permitted a volume of discourses to be published, among which was one on "The Evil of Sin," from the text, "Fools make a mock at sin." He sought to show, in the first part of his argument, that sin is the greatest evil which men experience in the present life. All this father B. considered unexceptionable, and said:

> "Had it been the end of the Dr.'s design to dissuade people from the commission of sin, by bringing into view the evils which attend it in the present world, where it exists, a better discourse could hardly have been expected."

But, as you get into the sermon, the scene changes. Says father B.:

> "When we look at the first part of the Dr.'s discourse, we are pleased with arguments and illustrations evincing a clear understanding and a sound judgment; a mind, too, governed by the dictates of reason, and perfectly free from the embarrassments of some of the obsolete dogmas of former times; and are inclined to the expectation that all is right; that the contest is in reality against sin; that he who is striving for the mastery will continue to strive lawfully, and be crowned. But, alas! before the Dr. gets half through, we find him in combat with ourselves, maintaining that sin makes comparatively a slight beginning in this world, and that its dominion will be far more permanent, and its mischiefs far greater, in the world to come.
>
> "When I first read this discourse, and reflected that it was the production of a divine so much celebrated for his literary acquirements, so universally esteemed for his theological researches, and the purity of his writings, and one, too, whose labors I have prized as truly valuable and praised most sincerely; and when I further reflected that the sentiments contained in the discourse were such as the Dr. thought it his duty to bequeath to the religious society of which he has long been the pastor, I felt despondent; I had a momentary enervation of mind, and gloom seemed to obscure my mental vision."* — pp. 4, 5.

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* See "A Candid Examination of Dr. Channing's Discourse on the

Mr. B. further said:

"If I am asked by what motive I am induced to show wherein the Dr.'s reasoning is unsound and contradictory, I answer, I am soberly of the opinion that his arguments give to our heavenly Father a character as directly contrary to moral goodness as any one can imagine. This conviction of my mind tells me that if I am able to contribute even one mite to the defence of the adorable perfections of God, it is a duty paramount to all others. To this primary consideration I may add, that I firmly believe that the very reverse of the Dr.'s argument is a truth the best calculated to lead transgressors from the paths of disobedience into the ways of righteousness and peace."— p. 5.

We now proceed to show some of the Dr.'s reasoning on the subject of future retribution:

"I have time but for one more view of moral evil or sin, showing that it is truly the greatest evil. It is this. The miseries of disobedience to conscience and God are not exhausted in this life. Sin deserves, calls for, and will bring down, future, greater misery. This Christianity teaches, and this nature teaches. Retribution is not a new doctrine, brought by Christ into the world. Though darkened and corrupted, it was spread everywhere before he came. It carried alarm to rude nations, which nothing on earth could terrify. It mixed with all the false religions of antiquity, and it finds a response now in every mind, not perverted by sophistry. That we shall carry with us into the future world our present minds, and that a character, formed in opposition to our highest faculties and to the will of God, will produce suffering in our future being, these are truths in which revelation, reason and conscience remarkably conspire." *

Evil of Sin. By Hosea Ballou, of Boston. Boston: published by B. B. Mussey, 29 Cornhill."

* P. 221 of the volume of discourses referred to.

To the above quoted language, father B. said:

"Let us carefully look at some of these statements. 'The miseries of disobedience to conscience and God are not exhausted in this life. Sin deserves, calls for, and will bring down, future, greater misery. This Christianity teaches, and this nature teaches.' What are these statements but bare assertions? assertions, too, which the Dr. knew were disbelieved by those whose doctrine he thought it his duty to notice, as the reader will perceive by the following, from the same page:

"'I know, indeed,' says Dr. Channing, 'that this doctrine is sometimes questioned. It is maintained by some among us, that punishment is confined to the present state; that in changing worlds we shall change our characters; that moral evil is to be buried with the body in the grave. As this opinion is spread industriously, and as it tends to diminish the dread of sin, it deserves some notice. To my mind, a more irrational doctrine was never broached.'

"As the Dr. acknowledges that on account of the spread of the doctrine he opposes it is worthy of notice, does it well become him to assume the premises in dispute, and, in room of the least shadow of evidence, go on again to assume and assert that Christianity and nature both teach just what he barely asserts? Does this well become the scholar, the doctor of divinity? Would he think himself honorably and fairly dealt with, if treated thus? What does he think of us! He surely knows that we reason according to our habit of explaining the Christian Scriptures. Why, then, did he not present us with testimony from these Scriptures, to prove that 'the miseries of disobedience to conscience and to God are not exhausted in this life,' and that 'sin deserves, calls for, and will bring down, future, greater misery?' Not a single passage of Scripture has he quoted, or even referred to, in support of what he ventures *to assert*. Here queries arise which I know not how to solve. 1. Does the Dr. really believe that the Christian Scriptures do clearly teach the doctrine he asserts? We know it is uncharitable to doubt it. But, can we reasonably believe that in such a case he should so far disregard the divine testimony as to place his mere *assertions* in the very place where he could have quoted the word of truth? If the Scriptures teach what he asserts, he can state the amount of his assertions in scripture language, and refer us to the passage. How happens it that we are told that the Christian Scriptures teach what cannot be expressed in their language?"

The Dr. was unfortunate in his description of the Universalist's views of retribution. Perhaps he did not understand them. We do not think he had made them, to any considerable extent, his study. On this point, father Ballou dealt with him after this manner:

"Though we would not doubt the Dr.'s candor when he describes, or endeavors to describe, our sentiments, we deeply regret that he should not have availed himself of the many opportunities and means within his reach, of understanding the doctrine whose spread seems to give him alarm, and which he thinks it is his duty to disprove. He says, 'It is maintained by some among us, that punishment is confined to the present state; that in changing worlds we shall change our characters; that moral evil is to be buried with the body in the grave.' In place of these statements, if he had been rightly informed, he would have said, It is maintained by some among us, that as neither Scripture nor reason show to us that sin will continue beyond this state of flesh and blood, so neither do they prove that punishment for sin will so continue; that when we exchange worlds, and this corruptible puts on incorruption, our constitutions will be essentially changed, as is particularly described by St. Paul in his first epistle to the Corinthians; and that we shall be equal unto the angels, and shall die no more, as Jesus testified to the Sadducees.

"We are sorry that the Dr. should say that we maintain that moral evil is to be buried with our bodies in the grave, because he has no reason to believe this, and because it has too much the appearance of a canting throw at what he was not disposed to treat with his usual candor.

"Another misrepresentation of our belief is found on page 222. 'Let me ask, what fact can be adduced in proof or illustration of the power ascribed to death, of changing and purifying the mind?' Here the Dr. would make his hearers believe that we ascribe to the death of the body the power to change and to purify the mind. He certainly never heard any of us state such views; nor has he ever read any such statement in any of our writings. We never ascribed the power to change us from this state to another to anything but God, who raised our Lord Jesus Christ from the dead; nor did we ever ascribe the power of cleansing us from sin to anything but that which the Scriptures mean by 'the blood of the Lamb.'"

Having proved that the Dr.'s theory of future retribution rested not on the basis of the Scriptures, but entirely on his *mere assertions*, so far as could be learned from his pamphlet, father B. said he would proceed to show that the Dr. had incautiously overthrown the frail foundation even of his own assertions. The Dr.'s theory was this:

"In the present world, sin does indeed bring with it many pains, but not full or exact retribution; and sometimes it seems crowned with prosperity, — and the cause of this is obvious. The present world is a state for the formation of character. It is meant to be a state of trial, where we are to act freely, to have opportunities of wrong as well as right action, and to become virtuous amidst temptation. Now, such a purpose requires, that sin, or wrong-doing, should not regularly and infallibly produce its full and immediate punishment. For, suppose, my hearers, that at the very instant of a bad purpose, or a bad deed, a sore and awful penalty were unfailingly to light upon you, would this be consistent with trial? Would you have moral freedom? Would you not live under compulsion? Who would do wrong, if judgment were to come like lightning after every evil deed?"— p. 12.

Thus much for Dr. Channing's description of his theory. Father B. said:

> "Here we have the foundation of the Dr.'s scheme of future retribution. The whole consists, it is true, of his *assertions*. He brings *proof* of nothing. We are to take his bare word for the whole; and we are glad that *such a scheme* has no better support. He represents the divine Being as contriving, by delaying punishment, to let temptation succeed in leading this moral agent into sin, for the purpose of inflicting a misery in the future world such as is not known in the present. A worse character than this will never disgust the fine feelings of moral goodness. What should we think of a father who should place his child in the way of a temptation which should expose it to plunge down a fearful and fatal precipice, and use every precaution to give success to the allurement? Is this a specimen of free agency? Is our heavenly Father the author of *such* free agency? Let our Dr. describe what he would call a system of wicked craftiness, that we may see the difference, if there be any." — p. 12.

But father B. went on to show that although the Dr. believed a full and immediate retribution, at the time of the deed, would cause men to cease to be free, by placing them under an influence they could not resist, yet he involved himself in the very error he thought he had discovered in others. "Who would do wrong," he said, "if judgment were to come like lightning after every evil deed?" Under such circumstances, the Dr. maintained that man would not be free. He would live under compulsion. And yet he held that God *would bring* this tremendous punishment on man *in the future state*, and thus, of course, *destroy* his *free agency* altogether!

> "But the Dr. destroys his pretended freedom for which he con-

tends. He says, as before quoted, 'Sin deserves, calls for, and will bring down, future, greater misery.' Thus he makes out that the very punishment which would destroy our freedom, and place us under compulsion, will actually come upon us. We shall then be freed from our freedom; be no longer moral agents, and, of course, according to the whole scheme of the Dr., not subjects of moral discipline. He thinks that, if the divine Ruler should suddenly, in this world, bring on the transgressor a full retribution for his evil deeds, it would destroy moral liberty at once, and place the creature under a law of compulsion. What great account can be justly made of the few moments of fleeting time before this full retribution will be upon us? But who can dread it? It will put an end to moral agency, to moral accountability, and to moral sufferings. Thus has he, by round assersions, without attempting to prove anything by scripture testimony, set up a system, founded on his imaginary agency, and fully succeeded, by the same sort of means, to destroy the whole! In the coming world, all this free agency is to be crushed in a moment." — p. 13.

But even in this world the Dr. does not leave his *free agency* quite *free:*

"But is the Dr. really willing to let his agency be quite free in this world? It seems that he is endeavoring to overcome it even here. Why does he suppose that immediate, full punishment would overcome our freedom, and, by compulsion, prevent our wrong-doing? Answer; because our fear would be so great that it would compel us to avoid the evil act. He says, p. 225, 'Who would do wrong, if judgment were to come like lightning after every evil deed? In such a world, fear would suspend our liberty and supersede conscience.' Well; the next world is just such, as he asserts; and there no one will do wrong; our liberty will be suspended, and our conscience superseded. And he is even now endeavoring to frighten us with his horrid picture of future misery, on purpose that our dread may prevent our committing sin. Will he attempt to show, that if he succeeds in his endeavor to excite our fear to such a degree as to prevent our wrong-doing, he will not thereby suspend our liberty and supersede our conscience? Why should the fear of immediate retribution any more suspend our liberty and supersede our conscience, than the fear of a future retribution, provided that both so operate as to prevent our doing wrong? If the Dr. will maintain any claim to moral philosophy, let him answer this query." — pp. 13, 14.

Thus father Ballou went on, overturning one point of Dr. Channing's theory after another. Dr. C. was a beautiful writer, but not a clear reasoner. No man was better calculated than father B. to follow after an opponent, examine his reasoning, detect and point out its violations of logic, and set off its weaknesses and contradictions one against another. To show that death effects no change in the moral condition of men, Dr. Channing had said:

"Lop off the criminal's hands; does the disposition to do mischief vanish with them? When the feet mortify, do we see a corresponding mortification of the will to go astray? The loss of sight or hearing is a partial death; but is a single vice plucked from the mind, or one of its strong passions palsied, by the destruction of its chief corporeal instruments?" *

To this Mr. Ballou said:

"If we allow these queries the force which the Dr. gives them, we must believe that all the strong passions which here evidently arise from our fleshly constitutions, will continue when flesh and blood are no more. But will he abide this conclusion? Will he affirm that all the most faithful, the most exemplary Christians who have, with much good success, conflicted with lusts which have too often triumphed over others of our frail race will be obliged to meet and contend with the same lusts and strong pas-

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* Volume of Sermons, p. 223.

sions in the future world? Then, what assurance have we that those who have here maintained a good conflict may not hereafter yield to foes which will triumph over the dissolution of flesh and blood, and attack them hereafter, with all the vigor they ever have possessed? It is not so rare an instance of human weakness as we could wish it was, that those, who for many years have been esteemed for sobriety and their many virtues, have fallen unhappy victims to some lust or passion which triumphed over their fortitude; and served as an admonition to those who think they stand to take heed lest they fall. If such instances are lamented in this world, have we not reason to fear they will be deplored in the next, if the Dr.'s argument be allowed? And how do we know that St. Paul has not been for ages a miserable slave to that law in his members which he said warred against the law of his mind? Rom. 7 : 23.

"But this subject may be examined in connection with the change of character which was effected in Paul at his conversion to Christianity. Surely, it does not become the moral philosopher who is a minister of the divine word of reconciliation, to contend that at death, or at any other time, it is not consistent with the wisdom of God and the laws of the human mind to effect as great a change as we are informed in Scripture has been effected for the holy purposes for which St. Paul was converted. When Paul was on his way to Damascus, exceedingly mad, and breathing out threatenings against the defenceless disciples of Jesus, he was, at that moment, just what the past had made him. But how suddenly were his views, his feelings and his desires as totally changed as would be necessary to change any sinner to a saint! Will the Dr. allow that any violence was done to St. Paul's free agency? If not, then so great a change may be effected as suddenly in any other man, without destroying his free agency.

"If he takes the other ground, and says that this was a miracle, in which the laws of the human mind were suspended, then he furnishes data to allow that such a miracle may be performed at death or at any other time. Suppose, reader, that it had so happened that some one poor, miserable, degraded sinner had, as it were by mere accident, dropped into the Dr.'s meeting, and heard the sermon now under examination; and suppose it had the very effect on his mind which the preacher would most heartily desire, would this man not have gone away with views, desires and feelings as different from those which his mind possessed when he entered the house, as we can easily imagine? Why, then, is there such an alarm taken at the suggestion that possibly no sin will exist in the future state? Those who seem distressed with apprehensions at this suggestion, would put a stop to all sin this very day, if it were in their power. Let us inquire, how our good, pious Christians would conduct themselves, if they were persuaded to believe that after the expiration of twelve months there would not be, in this world, nor in the universe, a single soul who should possess one sinful thought or desire, and that all moral beings would be as holy as the angels of God? Would they lament that all restraint was removed, and nothing remained to prevent indulgence in sin? Would they say, we must now improve our time in the pleasures of hating God and one another; for we must soon be deprived of this privilege, and be obliged to love our Father in heaven and each other forever?" — pp. 18, 20.

Everything which father B. professed to believe in regard to the future state, he saw revealed in the Bible:

"For one I do not pretend to know what will be the state of all mankind, nor even of any one, after death, further than scripture testimony shows. But I am willing to say that I do not believe that the Christian Scriptures anywhere teach that men will sin out of this state of flesh and blood; nor do I believe that it is necessary, to awaken in me, or anybody else, a love to our Creator and to our fellow-creatures, that we believe that some of the human family will sin in the future world."

In the next place, he came to inquire after the design which the Dr. attributed to God, in the infliction of future pains. What benefit, he asked, is likely to result from such sufferings? Dr. Channing says:

"I have spoken of the pains and penalties of moral evil, or of wrong-doing, in the world to come. How long they will endure, I know not. Whether they will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question on which Scripture throws no clear light." — pp. 229, 230.

To this Mr. B. replies:

"Here, then, after all this solemn parade about future punishment, the Dr. is not certain in his own mind whether it will do any good or not! He certainly does not need to defend it for any good that he thinks will be effected by it. Reader, for what purpose does the Dr. assert this awful future punishment? He has assigned no reason at all why he wants it; but we know the reason. Reader, you were thinking that the Dr. preaches future punishment that he may frighten his congregation, to make them love God and one another; to make them love holiness, and practise Christian virtues. Can you believe that he preaches it for such purposes? Can fear drive us to love God and virtue? That mind that can believe this must be in gross darkness. But surely, you will say, the Dr. certainly intended to fill his hearers with the most fearful apprehensions. By no means! If the Dr. had frightened one of his hearers, and that frightened hearer had gone to him in trouble about the matter, he would, with all the powers of his mind, have exerted himself to remove such distress. What, then, you ask, does he want this future punishment for? He wants it for the purpose of opposing those who do not believe it. He did not preach this sermon with a view to convince those against whose sentiments he directed his arguments. They are Universalists, and he knows that Universalists, if convinced at all, must be convinced, not by assertions, without proof, but by arguments directly drawn from the holy Scriptures. If it had been his design to convince us, he would have been careful to state our views in our words; and then he would have endeavored to show us that the very Bible to which we go to prove our doctrine, does, in fact, disprove it. But, in room of anything like this, he has proceeded as unlike it as possible. He knew that his hearers had always been in the habit of hearing his assertions, and he had no doubt but they would believe them, as usual. There was no need of any scripture proof, and, therefore, none was brought." — pp. 28, 29.

Father Ballou had powerful reasons for opposing the doctrine of future punishment. As that doctrine had been held, it was horrid; it reflected a character upon our heavenly Father repulsive to every pious heart; it destroyed men's confidence in him; it led those who regarded themselves as the favorites of God to hate and persecute such as in their estimation were not so. In fact, father B. believed that the influence of the doctrine was almost wholly evil. Dr. Channing had avowed that the future retribution in which he believed was greater than any pain which mortals ever suffered on the earth; and whether it would end in the reformation of the sufferer, or whether, even, it would end at all, were inquiries which he avowed he could not answer. All was dark in the prospect. Father B. could not receive, without some show of scripture proof, a doctrine which seemed to him so full of evil. He said:

"Some of the reasons which have induced me to disprove the arguments in the sermon under examination, were mentioned in the commencement, and it may not be amiss to add a few suggestions more on that subject, in concluding. I have been long convinced of the fact, that the doctrine of an unmerciful retribution in the world to come, for sins committed in this mortal state, gives to our Creator the very worst character that the human mind can conceive. It is atheism, gross atheism, to pretend that such a state of suffering can exist, without allowing that its existence was originally embraced in the vast scheme of the divine purposes.

I furthermore feel confident that the maintenance of such a sentiment in human society is calculated to harden the hearts of men, and of women, and of children; and thereby to embitter their affections towards each other, to fill them with disgust against God and hatred to their fellow-creatures." — p. 29.

But hear him still further:

"In support of this view, I will refer to a fact generally known, and which the Dr. has justly mentioned on p. 221, as follows: 'Retribution is not a new doctrine, brought by Christ into the world. Though darkened and corrupted, it was spread everywhere before he came. It carried alarm to rude nations, which nothing on earth could terrify. It mixed with all the false religions of antiquity.' This testimony is true; and if its not being brought into the world by Jesus Christ, and its having been mixed with all the false religions of antiquity, recommend it to the Dr., all I will say is, that I am glad it has no better recommendation. He might have added, that this awful doctrine has always been one of the main pillars of Popery, and the sole cause of all the persecutions which have swept many millions of innocent beings from the earth, and fixed a stigma on the Christian church that will never be effaced until the doctrine is exploded. I call on the Dr. to trace bloody persecution to any other cause or source than that of unmerciful retribution. If John Calvin had not believed in the doctrine of future retribution, would he have procured the burning of Servetus? If the church of Rome had not believed it, would it have put millions to death for heresy? If our early settlers of New England had not believed it, would they have hung peaceful Quakers? No; none of these persecutions would ever have disgraced human nature, if it had not been for this unmerciful doctrine, which is perfectly calculated to harden the human heart, and to fill it with the same kind of wrath which it always supposes exists in God. I have no doubt of the truth of the Dr.'s testimony. It is unquestionably true that the scribes and Pharisees, who procured the death of the Son of God, were sound believers in this doctrine. I have no reason to doubt that the whole estate of the priests and elders, who were the murderers of Jesus, believed this doctrine. For, had they been persuaded that life and immortality are an inheritance which our Creator has in store for all men, they certainly would not have put to death the Lord of glory.

"Lastly; I have a strong desire to do all I can to fix the attention of my fellow-men, and especially the youth, on the fact that vice, of every sort and kind, is hateful in its nature; that it always brings a full and an exact retribution with it; and that it ought, therefore, to be cautiously shunned. This view of the case, I feel confident, is the best possible safeguard against unlawful indulgences.

"Among other reasons for endeavoring to disprove the doctrine of unmerciful punishment, I assign the gloomy infelicity and painful anxieties of many, especially among the lovely daughters of our race, which must be attributed to this doctrine. It is not very rare that we find the most amiable minds, the softest hearts, the loveliest tempers, the kindest dispositions, all withering beneath this deadly poison. Many are the families which are this moment deploring the loss of those with whom they have trodden the flowers of a few happy springs, and have plucked the roses of a few joyful summers, but who are now gone to the dwellings of maniacs, or to the more enviable house of the dead. If I could be the means of preventing a single case of this kind, it would be a very rich reward for the labor it might cost, and a ten-fold compensation for all the reproaches which I am sure of receiving therefor.

"To conclude; if I have, in this examination, exposed the errors and contradictions with which I have met, in any way to the prejudice of *their author*, I humbly ask forgiveness; for I do certainly entertain sentiments of unfeigned respect for him. And if I have written a sentence which is not according to godliness, I pray to be enlightened, that I may correct the error, and that it may be discerned and rejected by every reader."

We have thus placed before the reader the leading points in Dr. Channing's sermon on the "Evil of Sin," and the reply of father Ballou to those positions. The opinions of both on the subject of future retribution are clearly seen, as well as each one's method of argument, illustration and proof. Notwithstanding the apparent severity of father B.'s style in certain cases, we see a spirit of kindness underlying the whole, and breaking out clearly at the close, like the setting sun which has scattered the clouds that for a moment have hidden his face.*

SECTION XXII.— ARGUMENT WITH A YOUNG LADY.

It was not far from this time that Mr. B. fell in company with a young lady, at Cambridgeport, who had been greatly under the influence of Presbyterians, and had become bigotedly attached to their profession of faith.

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* Some sixteen years after the publication of this pamphlet, the work was re-published, in a volume entitled "Voice to Universalists." Father Ballou said, in introducing it:

"The following examination of Dr. Channing's discourse on the Evil of Sin was published in 1833, the year after the volume was printed which contains the discourse. Our readers will, of course, understand that the 'examination' was before the public while the Dr. was living and maintaining his well-earned reputation as the oracle of the Christian sect, who justly considered him as their leader in this country. This circumstance is mentioned that the public may know the Dr. had ample opportunity to have answered the arguments presented in the 'examination,' if he had believed it advisable on any consideration to have done so. As this was never done, and as that excellent divine and scholar has been called away from earth, and left the discourse in a volume which will remain, perhaps, for ages, as a specimen of the Unitarian doctrine of the present time, the writer of the 'examination' has a desire to preserve it in a volume which may remain among the people with whom he is connected after he shall be with them on earth no more."

They met at the close of a religious meeting upon a Sabbath evening. She was so full of zeal against Universalism, that she must needs have an argument with him. The first intimation she gave was, that *she* did not believe in Universalism; she *could not* believe it; she believed the wicked would be lost forever. "Is it possible," said he, "that you can believe a doctrine so horrid?" Well, if sinners will not repent and give their hearts to God, they must be lost. "But can you, an amiable young lady, be *reconciled* to such a doctrine?" asked he; "can you endure to see your friends suffering endless agony?" If it be the will of God, she must be reconciled to it. "*If it be the will of God!*" said he, with emphasis; "God expressly tells you that he will have all men to be saved and to come to the knowledge of the truth." "I know that," replied the young lady; "but *that* is his will of desire, not of purpose." "But," said he, "whether of desire or purpose, shall not his will be done? God's will is unchangeable; and shall he always desire what he never can obtain?" The young lady then referred to the doctrine of free agency. Men, she said, were free agents, and chose the way to life or death, and God could not *force* men to heaven against their will. "Then," said Mr. B., "they certainly will not be lost forever, for no one will *choose* such an end." "Ah! but by and by it will be too late; God will take their free agency away from them, and sentence them to endless pains in hell." "O, then," said he, "I understand you; you think God's perfections will not permit him to *force* men to *heaven*, but you think it is perfectly consistent with his nature for him to *force* men to *hell*. Now," said he, "I do not believe in forcing men against their will in any case; but I should conclude, if God were going to force men either to heaven or hell, it would be to the former place." It is strange that many pious Christians, who think it altogether against God's attributes to force men to heaven, can see no manner of objection to his forcing them to hell.

SECTION XXIII.—ROCKINGHAM ASSOCIATION FOR 1833.

This body met in 1833, at Nottingham, N. H., where it held one of its most interesting sessions. Sermons were preached by Brs. S. Streeter, W. S. Balch, T. F. King, Thos. Whittemore, D. D. Smith, A. C. Thomas, L. S. Everett and Hosea Ballou. The time between the services was spent in prayer, in singing, and in the business of the association.

SECTION XXIV.—FORMATION OF U. S. CONVENTION.

The General Convention of this year met at Strafford, Vt., the residence of Elder Joab Young through his last years, and the birth-place, we believe, of the present Rev. John Moore, of Concord, N. H. At this session father Ballou was not present, for the reason, we suppose, that he could not be in two places at the same time. He was attending the annual session of the Franklin Association, among his relatives, where he preached a discourse which gave great satisfaction. An editor who was present said, "We were never more edified by his cogent reasoning and happy manner of illustration than on this occasion." It does not devolve on the biographer of Hosea Ballou to describe the acts of the convention at Strafford, in 1833, by which the General Convention of the New England States, and others, became the U. S. General Convention of Universalists. This was a change which father B. took no active part in procuring; but, as it was done by the will of a major part of his brethren, he acquiesced, and attended its sessions, even in far distant places, as long as it was in his power.

SECTION XXV.—ORDINATION OF REV. W. H. KNAPP.

This young man was ordained to the Gospel ministry, at Charlestown, on Sunday, October 22, 1833. The sermon was preached by Rev. L. S. Everett; the ordaining prayer was offered by father Ballou; charge by Rev. S. Streeter; fellowship by Rev. B. Whittemore. Mr. Knapp, at the time, was preaching to the Universalist society in Lebanon, N. H., but, being in the vicinity of Boston on a visit, his ordination was appointed here, to save the brethren the toil of a journey to the town in which he resided.

SECTION XXVI.—BOSTON ASSOCIATION.

Father B. was present at the session of this body, in Gloucester, Mass., in December of this year. He was elected moderator, and was called on to preach the sermon upon the last day, in the afternoon. It was an ordination service; the candidate was Rev. R. S. Pope, —a brother who has since conferred honor on himself, and on the cause he espoused, by his upright walk in life, and who has devoted his talents steadily to the upbuilding of truth. Father B.'s text was Rom. 1 : 14—16; ordaining prayer by Rev. J. Moore; charge by T. Whittemore; fellowship by Rev. L. R. Paige.

SECTION XXVII.—DOCTRINE OF THE TRINITY.

From the years of Mr. Ballou's early ministry to the day of his death,* he was a firm, consistent, faithful defender of the strict unity of God, and of the sonship and subordination of Christ to the Father. Never did he waver in this matter. As a preacher of these opinions, he stood ahead almost of every man in the country; for, although he did not regard them as paramount in importance to the great doctrine that God will eventually save all men from sin, which to him, next to the fact of the divine existence, was a doctrine of the first importance,—still, on every proper occasion, in public and in private, he declared, without any reserve, his Unitarian views. Had the Unitarians of New England been as ready to avow the belief of the great doctrine of the final happiness of all men, as was Mr. Ballou at first, and the great body of Universalists have since been, to avow a belief in Unitarian views of God and of Christ, the two classes would have been one. It would have been impossible to have kept them asunder. But we turn from this matter to an article against the dogma of the trinity, which he wrote in the early part of the year 1834.

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* See vol. I. of this work, pp. 85, 86, 93, 94, 96—99, 107—115.

Spending much time at South Boston, where his son-in-law resided, the creed of the Orthodox Congregationalist church in that part of the city fell into his hands. In perusing it he found the following article :

> " *We believe in one living and true God, subsisting in three persons, the Father, the Son, and the Holy Ghost, one in essence, and equally possessing the same attributes and the same perfections.*"

He regarded the statement as surprisingly absurd. But we will give his own words :

> " According to this article of faith, there is no attribute or perfection in the person of the Father which is not equally in the person of the Son and in the person of the Holy Ghost ; nor is there any attribute or perfection in the person of the Son which is not equally in the person of the Father and in the person of the Holy Ghost ; nor is there any attribute or perfection in the person of the Holy Ghost which is not equally in the person of the Father and in the person of the Son.
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> " If there are, in either of the persons of this trinity, any attributes which essentially belong to the person of a Father, these attributes all belong equally to all the three. Therefore, there can be no more propriety in calling one of these persons Father than there is in calling each of the three Father. And if there are, in any of these persons, any attributes which essentially belong to a Son, these attributes equally belong to all three. Therefore, there can be no more propriety in calling any one of these three persons Son than there is in calling each of the three Son. And if there are in either of these persons any attributes which are essential to the Holy Ghost, these attributes are equally essential to all three. Therefore, there can be no more propriety in calling any one Holy Ghost than there is in calling each of the three Holy Ghost.
>
> " If either of the persons of this trinity is, in any proper sense, the Father of either of the other two, he must be equally the

Father of both the others; and not only so, but he must be equally his own Father, as he is the Father of both the other persons. And if either of these three is, in any proper sense, the Son of either of the other two, he must be equally the Son of both; and he must be equally his own Son.

"All these apparent contradictions, and many more, are necessarily involved in the article of faith which we are considering; for it expressly says that the Father, Son and Holy Ghost are one in essence, and equally possessing the same attributes, and the same perfections.

"We must take the liberty to ask whether it can promote the religion of the Saviour to make such an article of faith a condition of Christian fellowship and communion? Where, in all the Scriptures, is this article of faith found? When Jesus communed with his disciples, and administered the bread and wine to them, did he first require of them a confession of this article? They had professed to believe that he was the Son of the living God, but never gave the least intimation that they believed that he was his own Father, or his own Son. He told them that his Father was greater than himself; that he could do nothing of himself; and no doubt they believed what he told them. If neither Jesus nor his disciples ever required such an article of faith as the one we are noticing, why, in order to be *evangelical*, must we profess to believe it?

"Without designing to give offence, leave is requested to ask if there can be found, in any religion under heaven, Jew, pagan or Mahomedan, or any other, an article of belief which more directly sets reason at defiance? Far be it from us to exclude from our charity those who profess this article of belief; but we must be allowed to tell them that if the millennium in which they believe never comes until all reasonable people believe this article of their faith, it will yet a long time be delayed.

"There is a practice in which people who profess to believe the article under consideration are uniform, which we cannot understand to be in agreement with the article. The practice is that of always mentioning the person of the Father before mentioning the person of the Son, and of always mentioning the person of the

Son before they mention the person of the Holy Ghost. This custom, which they never vary in their ascriptions or doxologies, certainly indicates that there is a precedency given to the person which they call the Father over the other two; and, also, that a like precedency is given to the person they call the Son over the Holy Ghost. But, if they believe that these three persons are 'one in essence, and equally possessing the same attributes and the same perfections,' if they give any priority to one that they do not give equally to the other two, they do not worship their God in spirit and in truth, according to their own solemn confession!

"We believe that an understanding infinitely inferior to the incomprehensible mind of our Creator can easily perceive that those who style themselves exclusively evangelical, because they believe the article we are noticing, do constantly, in their devotions, give to that person in the trinity which they call the Father a precedency over the other two persons, and that they also give to the person they call the Son a like precedency over the person they call the Holy Ghost. If they would be consistent in their devotions with their professed belief, they should as often name the person of the Son before the Father as they do the Father before the Son; and also the name of the Holy Ghost before the other two, as they do the other two before the Holy Ghost; and thus, by transposing and interchanging these names, in their ascriptions and doxologies, not only habituate their own minds to give the same honors to each of the three persons as they do to either, but show to the world that they understand what they profess.

"If we are told that where these three names are mentioned together, in the holy Scriptures, they are arranged in the order of Father, Son and Holy Ghost, and that they are never mentioned in a reversed order, we, in turn, ask the weighty question why the Scriptures should, invariably, give this precedency to the Father?

"Hoping that these few hints may tend to some serious and profitable research, we will venture to recommend to all who desire to see a general union among professing Christians of all denominations, to make their articles of faith but few, and have them so general as to be expressed in the very words of those Scriptures which all Christians profess to believe."

SECTION XXVIII.— PAIGE'S SELECTIONS.

Mr. B. was greatly pleased with a book, prepared by Rev. L. R. Paige,* which was brought out at the beginning of this year, namely, "Selections from Eminent Commentators who have believed in Punishment after Death, wherein they have agreed with Universalists in their Interpretations of Scriptures relating to Punishment." The study of Orthodox commentaries had then of late become one of interest among Universalists. The latter class of Christians had felt themselves obliged, after the most deliberate investigation, to apply those texts to different states of things in this life, which Christians of other sects had applied to punishment in the future life. This they had done, not through any prejudice, not by any bias of system, but honestly and necessarily, because they could not understand the passages as bearing any other sense. For this they had been called perverters of the word, blind leaders of the blind, men who had no respect for God's authority; their interpretations had been denounced as far-fetched, clumsy, ridiculous and evidently wrong, and as being totally unworthy of the candid consideration of such as claimed to be reasonable men. Universalists had borne all this with patience, as well they might; for they had the strongest possible reasons to believe themselves in the right; and they had no doubt that in time their brethren of a different faith would adopt the same conclusions. Previously to 1834, Universalists had occasionally glanced into the commentaries of their partialist brethren; and it was not seldom that they found these writers had adopted *similar explanations* of these disputed texts with themselves. From the commencement of the era of Universalist newspapers, fifteen years before, these views of Orthodox commentators had at times been given to the public; and in the *second* volume of the *Trumpet*, a gentleman well known to the world (Rev. Hosea Ballou, 2d) pursued the subject methodically, until he was broken off by other pressing engagements. There was wanted a volume in which the explanations of eminent partialist critics, so far as they have agreed with Universalists in the interpretation of the class of passages spoken of, might be embodied. Such were the circumstances which gave rise to "Paige's Selections."

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* We take this occasion to refer the reader to vol. I., p. 192, of this work, also to vol. II., p. 226, for reminiscences concerning Rev. Mr. Paige. He has been highly useful to the denomination of Universalists, — "steadfast, unmovable, always abounding in the work of the Lord." He is the author of three volumes of a commentary on the New Testament, which we hope to see completed before many years.

We have said that Mr. Ballou was greatly pleased with this work. He was truly gratified to see that men were coming forward among Universalists who would carry on, after his death, the work in which he had been so zealously engaged. He entertained a very high regard for Mr. Paige, as a learned, prudent, gentle, Christian preacher, who had ever adorned his profession with well ordered life and conversation. Let the reader peruse the following:

"BR. WHITTEMORE: It will not seem burdensome to you to indulge me with an opportunity of expressing my opinion of the work which our esteemed brother, Lucius R. Paige, has recently presented to the public.

"With the plan and arrangement of this work I am *well pleased.* Its contents are so presented to the reader as to occasion no confusion in the mind. Every subject is so distinct, that, by the help of the indexes, an easy recurrence may be had to any particular.

"The general subject or theme of the work embraces a question which has for a considerable time occupied the minds of people to a very great extent; and I am satisfied that there is no way by which the public mind can become quiet in regard to it, but by a candid and scriptural investigation, resulting in a clear conviction of the real truth. Do the Scriptures, which have usually been quoted in support of an endless punishment, necessarily, according to their original meaning, refer to the future state, or do they not? This is the question which constitutes the theme of this work; and I should be at a loss to devise a method better calculated, either to engage the attention of believers in a future state of punishment to the consideration of the question, or to enlighten their understandings on it.

"When our brethren who believe in endless misery for the wicked (and almost think we blaspheme by applying the Scriptures, with which they endeavor to prove that doctrine, to the events of time), come to know that the most learned doctors of the church, from Theophylact, in the eleventh century, to Dr. A. Clarke, of the present, apply them as we do, they will begin to think on this matter more seriously, if not with more candor. This gained, conviction will undoubtedly follow, when they come to read the learned criticisms of their own doctors, and find that we are fully sustained by their commentaries.

"But what renders this work most valuable in my estimation, is, the facility with which it will accommodate our young preachers and students for the ministry, to obtain, in a very short time, a correct knowledge of the true meaning of all those Scriptures which have been erroneously applied to a future state of punishment. On this account, I hope it will not be long before all our preachers, and especially the younger class and students, will be in possession of this useful assistant.

"As to the expense of this book, compared with its worth it is nothing. Could I have had it for an hundred dollars, when in my youth, it would have been an excellent purchase, as it would have furnished me, in a few days, what it required years of hard study to obtain.

"I must not close my recommendation of this work without saying that I am confident whoever will candidly read it, having attentively perused that *invaluable inquiry* which closes the last number of the *Expositor and Universalist Review*, will be satisfied that the Christian religion, and the Scriptures which teach it, are both perverted and dishonored by our doctors, who endeavor to support the doctrine of what they call hell torments, by divine revelation." *

SECTION XXIX.—SOUTHERN ASSOCIATION, APRIL, 1834.

The Southern Association of Universalists met at Charlton, Mass., in April, 1834, when father Ballou was elected moderator. The name of the body was changed, at this session, from "Southern Association" to "Union Association," and it was voted to comprehend within its limits the counties of Worcester, Hampden, Hampshire, Franklin and Berkshire, in Massachusetts. Sermons were preached on this occasion by Revs. L. R. Paige, H. Ballou, 2d, D. D. Smith, M. Rayner, and father Ballou.

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* The invaluable inquiry here referred to was from the pen of H. Ballou, 2d, and was entitled, "Opinions and Phraseology of the Jews concerning the Future State, from the Time of Moses to that of their Final Dispersion by the Romans."—*Universalist Expositor*, vol. III., pp. 397—440. This was one of the most valuable articles which that valuable work ever contained.

The text employed by the latter was 2 Cor. 5 : 14, 15. It was at an ordination service; ordaining prayer by father B.; charge by T. Whittemore; fellowship by D. D. Smith.

SECTION XXX.—BALFOUR'S REPLY TO WHITMAN.

About the first of June, 1833, appeared "Friendly Letters to a Universalist, on Divine Rewards and Punishments," by Bernard Whitman. Nearly a year afterwards came "Balfour's Reply to Rev. Bernard Whitman, on the Term Gehenna, rendered Hell in the Common Version." This was not a reply to Whitman's letters as a whole, but merely to the sixth letter, in which department Mr. Balfour's views concerning *Gehenna* had been attacked, although Mr. Whitman made no mention of any one by name. Mr. Balfour thought he had no more concern with the whole book than other Universalists; but he offered to reply to the whole, on three conditions, namely, 1st, if the Universalists deemed it worthy of a general reply; 2d, if some of the celebrated Unitarian ministers would endorse it; and, 3d, that Mr. Whitman would give some pledge that he would aim, more than he had done, not to misrepresent Mr. B.'s opinions. This was never done; for the "Letters" had a very small sale, and the author soon after died. Could Mr. Balfour have foreseen the last-named event, it is not probable he would have replied at all. Father Ballou regarded Balfour's reply as a work of thorough argument and great pungency. He said:

"The subject of this reply embraces a question which in our times interests the minds of religious inquirers more than at any former period; a circumstance alone that is sufficient to justify the labors of those who are able to investigate it successfully, and are disposed to do it with becoming decency and Christian candor.

"Mr. Balfour's readers may possibly think that he has handled Mr. Whitman, in some instances, too severely, and made him appear to too great a disadvantage; but it is believed that by a careful reference to the arguments to which the reply is directed, it will appear that, if there be any fault in this respect, it rather belongs to Mr. Whitman than to Mr. Balfour; for there will be found no *misrepresentations* of the arguments of the former. For example; let it be asked if it be in the power of candor to exonerate Mr. Whitman from a pitiable inconsistency where he quotes passages from Targums and Talmuds to prove his opinion of *spiritual punishment, both in this life and the world to come*, which speak of no other punishment than that of *literal* torment by fire in the future state? When a man manifests more zeal to support some popular superstition, than love of honest truth, he is sure to bring himself into inconsistencies, which may have claims on charity for pity, but none on candor for relief.

"But it is not the *manner* in which the subject in debate is treated that should be the principal object of the reader's research, but the *weight* of argument which is made to bear on the general question. It is a fact that many honest inquirers after Bible truth have come to the conclusion, that the Scriptures do not carry punishments into a future state; and they feel desirous of a thorough investigation of the subject; but they never can be convinced, if they are in error, by arguments which claim no relation to the Scriptures, but lean on Jewish and heathen fables, written no mortal knows when."

SECTION XXXI.— MR. KNEELAND'S CONVICTION.

About the beginning of 1834, Mr. Kneeland was indicted by the grand jury for Suffolk, Mass., for blasphemy and obscenity, of which it was alleged he had been guilty in the columns of the *Investigator*, a paper which he published in Boston — for he had removed to this city. Mr. Ballou regarded Mr. K. with tender pity for his aberrations. He had no sympathy with his infidel opinions. When Mr. K. was carried to prison under a three months' sentence, Mr. Ballou did not fail to visit him. Had he not done it, he felt that he would have been false to his Christian profession. Still, his regard for Mr. K. did not so blind him that he could not judge of the merits of the case. When the arguments of the attorney-general were published, he read them, and recommended them to the public:

> "I have a desire to recommend to the attention of the public 'The Arguments of the Attorney of the Commonwealth in the Trial of Abner Kneeland for Blasphemy.' And especially would I recommend these learned arguments to the careful reading of the friends of Mr. Kneeland. Not because I have any feelings to indulge, either unfriendly to the indicted or hostile to the prosecution, but because it has come to my knowledge that by many this prosecution has been considered in the odious character of *persecution*. As I am entirely ignorant as to who it was that presented the complaint, I have no means of judging of the spirit or disposition of the complainant, nor of the motives by which he was actuated; but, if I do not misjudge, whoever will read with candor the arguments in the case in behalf of the government will come to the conclusion that the learned attorney, so far from manifesting the spirit of persecution for honest sentiments, has ably vindicated the rights of conscience, the rational liberty of the press, and has in no instance overleaped the bounds of his duty.
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> "In relation to this case, as in relation to every other, it should be the earnest endeavor of every lover of peace and good order in society, neither to prevent a rational sympathy for any one who

is indicted for an offence, nor to arm that sympathy in hostility to the faithful execution of the laws."

SECTION XXXII.—MASSACHUSETTS CONVENTION.

This body met in Boston in June, 1834. Father Ballou was appointed moderator. He was elected by the convention a delegate to the session of the U. S. Convention of Universalists, to be holden in Albany,— the first session of that body. In the proper place, we will speak of his attendance at that session.

SECTION XXXIII.— PREACHING IN OTHER PLACES.

From June, 1833, to June, 1834, Mr. B. visited the following towns upon the Sabbath-day, and preached, namely, Stoughton, Stow, Dana, Weston [now Warren], Abington, Carlisle, Quincy, Haverhill, Swansey, and Taunton, all in Massachusetts; besides Portsmouth, Epping, and Exeter, in New Hampshire. It is almost totally useless to say that the Universalists everywhere received him with filial respect. They loved and honored him; and they were happy to hear him, not only for these reasons, but, also, for the knowledge they gained, and for the rich spiritual enjoyment which he afforded them.

CHAPTER XX.

MR. BALLOU'S TREATISE ON FUTURE RETRIBUTION; ANOTHER VISIT TO PHILADELPHIA; THE NINE SERMONS, ETC. ETC. ETC.

FROM JUNE 1834 TO JUNE 1836.

SECTION I.—HIS WORK ON RETRIBUTION.

In the summer of 1834 came out Mr. Ballou's work entitled "Examination of the Doctrine of Future Retribution." * It was dedicated, with much affection, to the Second Universalist Society in Boston. He had a desire that his views on this subject might be clearly understood; and he arranged them in this work as he was desirous to have them remembered after he was dead. He wished no one to receive them because they were his views, but he asked that the arguments might be very carefully examined. He could not, he *ought not*, he said, to be kept back from declaring the truth plainly, through fear of giving offence to pious persons who have long been confirmed in the belief of endless punishments.

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* The whole title was, "An Examination of the Doctrine of Future Retribution, in Connection with the Moral Nature of Man, the Principle of Analogy, and the Sacred Scriptures. By Hosea Ballou." Such was the title of the revised edition, which appeared in 1846.

Our blessed Lord did not sanction the withholding of the truth for such reasons, neither did the leaders of the Reformation; and if we adopt such a course, error will always reign. Truth itself demanded to be put forth:

> "To this call the writer of the following essay has been conscientiously devoted for more than forty years; and he has endeavored faithfully to discharge the duties which it embraced, notwithstanding the many painful conflicts through which they have carried him. Not that he would boast of having advanced nothing but truth; for experience has often enforced on his mind the truth of the maxim, that 'to err is human.' But such experience has been useful; as, by exposing his mistakes to the investigation of stronger and more enlightened minds, they have been corrected. One consolation he has constantly enjoyed, in reflecting that his mistakes were errors of the head, never of the heart. It has always remained his fixed resolution, to keep a mind open to conviction, always active in investigating religious truth, constantly ready to profess and hold forth any opinion when convinced of its truth, however unpopular, and however opposed by divines, by the schools, or by his dearest friends. This course has led him to give up many religious tenets which were taught him in his youth, and not a few which were embraced by the denomination to which he has from his youth belonged. Pursuing this course, he early renounced the doctrine of endless punishment, the doctrine of the trinity, that of native depravity, that of the imputation of sin and of righteousness, that of the vicarious sufferings of Christ, and, nearly eighteen years ago, the doctrine of punishment in the future state. It has been his lot to meet with much opposition on most of these points from various denominations, and not the least strenuous from those of the denomination with which he has been happy to hold connection. For the painful travail endured from all this opposition, he has been abundantly compensated by seeing the rapid advance of the doctrines which he has embraced and endeavored to advocate."

It is not to be denied that he had another motive for bringing out this work. He wished his views clearly defined, and his arguments *preserved*, that, when the time should come, as he believed it would, in the course of divine providence, at which the doctrine of future punishment would be numbered among the corruptions of Christianity, it might be known that Hosea Ballou rejected it in his day, and opposed it as a relic of heathenism, having no support from reason or the word of God, and being injurious in its effects on mankind.* Such were the reasons why this work was prepared.

SECTION II.—WOULD IT CAUSE DIVISION?

Some persons, Mr. B. thought, might fear that this work would cause division among Universalists. We will give his feelings on this point in his own words:

"Some may query whether a proper regard to the opinions and feelings of honest, faithful and affectionate brethren, who believe in the doctrine of future retribution, but yet earnestly contend for final restoration, would not incline the writer to be silent on the subject, and not to come out with this publication. To this inquiry it is replied, that such brethren, with their many commendable qualities, are warmly cherished in the affections of the writer's heart; nor are they the less regarded because they do not adopt his opinions. And he feels confident that such brethren will entertain no suspicions of his want of respect for them. They will not fail to consider that the views of the writer, on the subject of retribution, are not so wide from theirs as theirs are from the views of those authors whom they quote as authority in support of future retribution. They would doubtless sooner embrace the opinion of no future sin and misery, than defend the doctrine maintained by that good man, exemplary Christian, and faithful minister, Elhanan Winchester, who supposed that the wicked, in the life to come, will suffer, for ages and ages, inconceivable torment in literal fire and brimstone. Such torment is now denied by our doctors, who maintain *endless* punishment, and rejected, also, by those who believe in a state of discipline hereafter which shall end in an entire reformation. Such brethren will also cordially respond to the assurance that the writer of the following work will never withhold a sincere fellowship from a faithful brother because he disagrees with him on the doctrine of divine retribution.

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* Mr. Ballou said, "The object of the writer of the following pages is to place his views respecting the doctrine of a future state of retribution before the public, and to preserve his arguments on that subject, that when the time shall come, as he believes it will, when people in general will number the tenet of future punishment among those corruptions of Christianity which will then be abandoned, it may be known that the writer disbelieved it in his day, and also that the arguments with which he opposed it may then be known."

"It is very possible that some, who have a strong desire that nothing should be done which should tend, in the least, to endanger the harmony and cordial fellowship of Universalists, may think that prudence would at least plead for a delay, and suggest the propriety of deferring this publication to some future time, when it might give less offence. Such may be assured that their good wishes for the harmony and fellowship of our order are duly respected; but they cannot be ignorant of the fact that the doctrine of a future state of punishment has been disbelieved, by ministering brethren of our order, for many years, and that much has been published with a view to disprove that doctrine; and, moreover, that now said doctrine is generally disbelieved by Universalists of our connection, and yet much harmony prevails, and our fellowship remains, and is warmly cherished between brethren whose opinions disagree on the subject of this doctrine. The writer would further remark, that both age and infirmity admonish him that what he feels it his duty to do he ought not to delay; and he cannot believe that any of his brethren can feel in the least wounded because their aged brother should finish his labors in accordance with the dictates of his own understanding. It is a happy circumstance, that, in the denomination of Universalists, no one feels bound to defend and support the particular opinions of another, any further than he is himself convinced of their truth and importance. Our platform of faith is general, and allows individuals an extensive latitude to think freely, investigate minutely, and to adopt what particular views best comport with the honest convictions of the mind, and fearlessly to avow and defend the same.

"As the writer of the following pages has, from the commencement of his studies and ministry, asserted, enjoyed and improved his right to think freely, and to embrace or reject the opinions of others as the force of evidence appeared to direct, so he wishes to continue to do the little remainder of his days of labor. And he would assure his brethren, that he has always felt it his duty to accord the same right to others; and this he hopes to continue to do in future.

"Feeling an unabated desire for the advancement of divine truth and the pure religion of the Saviour, he cannot willingly withhold from contributing what he humbly hopes may have a tendency to this desired end."

SECTION III.—PLAN OF THE WORK.

From these considerations, which were preliminary, we proceed to the work itself. We should be gratified could we present it entire to our readers; but, as such a plan would extend this biography beyond the limits we have prescribed, we must be content with an abridgment. Mr. Ballou maintained that true religion has no need of a belief in a future state of rewards and punishments to insure its establishment and prosperity among men. A careful study of the moral nature of man, and the laws by which the human mind is governed, shows this. He allowed that God has implanted the principle of *hope* and *fear* in man; and from this it is sometimes inferred, by partialists, that the hope of endless happiness for well-doing in this life, and the dread of endless misery for sins committed here, are agreeable to the moral nature of man. Mr. Ballou allowed that man acts with a hope of gaining some benefit or avoiding some evil; but does it necessarily follow that the benefit we hope to gain, or the evil we hope to avoid, *must be in the future state?* Where lies the expected benefit which induces the vicious to sin? Does *it* present itself to the imagination in the future state? No one will pretend this. Then it must be allowed, at once, that, in order to induce men to act, it is not necessary to place the object to be obtained in the future world. Where do the wicked expect to obtain advantage by sinning? In this world, certainly. Now, if they could be persuaded that virtue and holiness would afford them vastly more substantial enjoyment in this world than sin, would they not forsake sin? They surely would. No one will doubt this. Let us ask whether the view which the wicked have of religion and morality in this world is the right one. To this all will answer in the negative. Then we come to a general and safe conclusion, namely, there is no necessity of promising a reward in the future state for the practice of duty in the present. All that is wanting is to bring the wicked to understand that righteousness brings an ample reward in the present life. There is danger in expecting a pleasure in sin. The wicked have been educated to believe that a life of sin gives *present* happiness, and this has carried them on in sin.

These views agree with human experience; and even the partialist clergy at times seem to conform to them. Ask them what constitutes true religion, and they answer, "The love of God in the heart." Morality, they say, is the natural fruit of true religion. Now, if we ask them whether we can be induced either to love God or practise morality by the hope of future rewards or the fear of future punishments, they will answer in the negative with great assurance. Still, they are so inconsistent as to continue to maintain that religion and morality would be entirely broken down, if the hopes and fears of future rewards and punishments were not kept up, but the contrary. It is morally impossible, by the promise of a future reward and the threatening of a future punishment, to induce any one to love God and keep his commandments. But God and virtue are lovely in themselves; and all who know the true character of God must love him.

That fear is useful will not be denied. But what kind of fear will deter men from sin? Answer; the fear of sin itself. If man commits sin, it will make him miserable. There is no priest to whom he can apply who will save him from suffering, if he is a sinner. The great truth to be impressed on mankind is, that SIN ITSELF must be feared. The only fear which will be sure to prevent crime is the fear of committing it; therefore sin itself ought to be considered the greatest evil. It is plain, then, that true religion and genuine morality have no need of the doctrine of a future state of rewards and punishments for their establishment and prosperity. Such a doctrine is not useful, but is often of a dangerous tendency. The human heart is capable of becoming kind or unkind by education and habit. The torments, therefore, which false religion has placed in the future world, have tended so to harden the hearts of professors of religion, that they have exercised towards their fellow-creatures relentless cruelty. By having before their eyes continually the character of an incensed God, they have been changed into the same image; and if we survey the history of the church, we shall find that they have at times executed a vengeance on their fellow-creatures which showed that the cruelty of their doctrines had extinguished the kindness of their hearts.

As the doctrine of future retribution has been attempted to be maintained on the ground of *analogy*, Mr. B. considered that subject. He maintained that the application of analogy to this matter has never been made plain; that much which has been said in regard to it is merely chimerical and speculative; that, if we take these speculations and carry them out, the result is often unfavorable to the doctrine of future retribution; for, if God does not punish sin in this world, analogy would lead to the conclusion that he will not in the next. In fact, if we depend on the principles of analogy as the ground of our views of the future state, we shall find ourselves involved in inextricable confusion. Mr. Ballou said:

> "In taking a general view of this weighty subject, it seems impossible to avoid surprise at the zeal which is manifested in support of the doctrine which carries sin and misery into the future state, but resigns at death all those holy feelings, those

heavenly compassions, and those merciful desires, which in this world engage the saints in the blessed cause of bringing sinners to repentance. Finding a stream so broad, so deep, and so rapid, it is natural to inquire for the fountain from which it flows. Does it flow from that God who is love? Can infinite love take pleasure in continuing sin beyond this mortal state, and in discontinuing those compassions, and that heavenly mercy, which so kindly flow towards the unhappy guilty in this world? In reasoning thus, do we reason from analogy? No, we contradict analogy. For if in this world the love of God, in his saints, regards the wicked with pity, reasoning from analogy we must come to the conclusion that the saints, in the future state, will exercise the same compassions towards the wicked, if there should be any in that state. In this world, the hearts of the virtuous are constantly bleeding with pity for those whose vices render them wretched. Do we reason analogically when we say that the vicious will continue their vices in the future world, but that the virtuous will there feel no compassion for them? We feel very confident that the stream whose fountain we are seeking does not flow from that God who is love.

" Does it have its origin in the gospel of Jesus, whose mission authorized him to bear our sins in his own body, to suffer, the just for the unjust, to wash us from our sins in his own blood, to take away the sin of the world, through death to destroy him who had the power of death, and deliver those who, through fear of death, were all their life-time subject to bondage? If in this world Jesus loved sinners, and gave himself a ransom for sinners, do we reason analogically when we come to the conclusion that by his divine authority sin is to continue in the future state, but that there he will have no compassion, no love for sinners?

" Shall we find the object of our inquiry in the natural affections of the human heart? Do the sympathies of our common nature supply the stream whose origin we seek? Ask those unhappy fathers and mothers, whose hearts have ached for many days and nights by reason of the miseries endured by their vicious children. Will they inform us on their death-beds, that they hope soon to be free from sorrow, and see, in the coming world, the children whom they love and pity, pursuing the paths of iniquity, and suffering the torments of a righteous retribution, without feeling for them the least compassion? Is this according to analogy? Surely, we have not yet found the source of this deep and wide stream, whose waters are so rapid. Should we carefully follow this current to its fountain, we should find it coming forth from a dark cavern of iniquity, from which divine love and heavenly wisdom are excluded. And as is the fountain, such is the stream.

"The object we have in view in presenting this our reasoning on analogy to the reader, is, that it may be seen, that, if this scheme be allowed, and sin and misery thereby carried into the future state, we must allow that in the future world there can be no such thing hoped for as happiness for any, without a mixture of mental pain and sorrow, which will be there increased beyond what the virtuous endure in this life, in proportion as sin and suffering may there be greater than are known in this world. If all this be consistent with the gospel and religion of Jesus, Christians have before them a most gloomy prospect.

"Let us trace this analogy still further. It is well known that in this world the wicked are constantly inflicting distressing injuries on the upright and virtuous. According to the scheme of analogy, this practice is to continue in the world to come. This seems to be necessarily embraced in the notion that sin will there be committed; for it would be no small reformation in this world, if the wicked would confine their wrongs to their own circle, and cease to injure the innocent and the upright.

"Again; it is contended by the advocates of the doctrine which carries sin and suffering into the world to come, that the belief that there is no punishment in the future state for sin committed in this, and that sin is fully recompensed in this world where it is committed, is of a licentious tendency; that the preaching of such a sentiment is an encouragement to vice; that, to dissuade the wicked from their wicked ways, it is necessary to hold up the terrors of a future state of retribution. Then, according to analogy, as soon as we find ourselves in the future world, it will be necessary to inform those who shall be wicked there, that they are in danger of punishment in a future state. It will then be licentious to believe and teach that all punishment for sin is in that state where it will be committed. According to this analogy, sin will never be fully punished in the state in which it is committed, but the transgressor must always look into a future state for retribution. Also, as the righteous are not fully rewarded for their good works in this world, and as they are obliged to look for a full recompense hereafter, without which prospect they would have no inducement to live godly lives, — so, according to analogy, when they arrive to the future rewards, they will have no inducements to do well in that state, unless they can enjoy the prospect of being recompensed in a state beyond that."

If there was any subject on which the mind of Mr. Ballou was clear, it was, that the doctrine of future rewards and punishments is not taught in the Bible. He believed that the Scriptures taught a system of temporal retribution, both in the Old Testament and the New. In the cases of Adam and Eve, Cain, and all the rest of the antediluvians, God threatened them specially with punishment in this life, and none other. This was true, also, of Sodom and Gomorrah, and of the Egyptians; and hence Mr. B. inquired:

"Was it because Pharaoh and his people had sinned so little, that God threatened them with no punishment in the future world? and was it because their wickedness was so slight that nothing but temporal judgments were inflicted? Will our doctors plead that in those times of which we are now speaking, piety, religion and moral virtue could be supported by milder and more gentle means than in our days? Or will they attempt to assign some good reason why the Creator should then withhold the only means which he knew would ever prove efficacious in turning men from their wicked ways to serve him? Two thousand five hundred years, and more, had passed away, from the time man was created to the time of the plagues and judgments of Egypt; Adam's transgression had received the retribution which God threatened; Cain's murder had been punished by God himself; the old world for its abominations had been swept from the face of the earth; Sodom and the cities of the plain, for their wickedness, had been overthrown by fire from God out of heaven; and now is fulfilled the ten-fold vengeance of Heaven on sinful Egypt, and yet not one allusion to a future state of punishment! We know that our doctors profess to be fully authorized to doom Pharaoh to a state of endless punishment, and that they quote the word of God to him, in support of their judgment in the case. See Exodus 9: 15, 16,—'For now will I stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.' It is true that our doctors are too cautious to attempt to prove that they have any authority for applying this passage to the support of punishment in another world; and if they were half as prudent in their endeavors to understand its true sense, they would see, at once, that in place of ever alluding to punishment hereafter, *pestilence*, which was inflicted in this state, is specified in the text, and it is asserted that Pharaoh should be 'cut off from the earth.' This is the extent, the utmost reach of retribution. And it is of importance to remark that the whole was ordered by the Divine Being, not for the purpose of making his vengeance known and felt in the eternal world, but to make his power and name known and 'declared throughout all the *earth*.'"

The penalties of the law given on Sinai were, beyond all question, temporal penalties:

"Surely the cloud that rests on this Sinai, that cloud from which such thunders roll, in which such lightnings blaze, must contain the whole artillery of retributive vengeance. We shall now learn, no doubt, the mind of God respecting the demerit of sin and the severity of its just punishment. We can hardly expect to go from this mountain ignorant of those divine sanctions which will best serve the cause of piety, religion and moral virtue. The lightnings have flashed! the thunders have rolled! God has spoken! The verdict of Heaven is registered! Come, ye doctors, who insist that neither judgment nor punishment is in this world, — and who, without hesitation, doom your fellow-sinners to endless woe, — come, and read the following verdict: 'Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.' — Exodus 21: 23—25. All this is evidently in this world, where life can be taken, where eyes can be destroyed, where teeth can be extracted, where hands and feet can be amputated, where burnings, wounds and stripes can be inflicted."

Hence Mr. B. came to this conclusion, that,

"However important the doctrine of future retribution may be, however essential to promote and defend true piety, religion and morality, — however dangerous it may be to the souls of men not to believe in this doctrine, we find we are now compelled to leave Moses, Sinai and the law given to God's covenant people, without obtaining the least information concerning it! All the support which the wisdom of God saw fit to give to piety, religion and morality, by means of punishment, was derived from sufferings endured in this mortal state. It is not in this ministration of death and condemnation that we find the doctrine of punishment in the future state; if we ever find it, we must find it in the more glorious ministration of the spirit of righteousness, in which Jesus, our great high priest, 'is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' But who will ever believe that the dispensation of the gospel exhibits punishments for sin more lasting and more severe than are announced in the law?"

Temporal punishments only were denounced under the judges. Ahab, the wicked king, was punished on the earth, nor is there the slightest hint in the Scriptures that he is punished in the future state:

> "We must not forget to consider the fact that at the time the divine sentence of retribution was announced to Ahab, more than three thousand years had passed away after the creation of man, and yet it had not seemed good in the sight of God to reveal to his children this sin-preventing, soul-saving doctrine of future punishment! Who will tell us why God should withhold the knowledge of a doctrine from man, which is now thought to be a main pillar in the temple of true religion, and the principal bulwark which defends those moral virtues that constitute the felicities of life? Was not sin as hateful to God, was not righteousness as precious in his sight, was not the salvation of immortal souls as important, in ancient as in modern times? If the future and eternal welfare of man can be secured only by the terrors of endless misery, why should that kind Creator, who gave to the ancients the same sun, the same moon, as constant seed-times and harvests, as to us, have withheld from them these more needful terrors, yet deal them out on us so profusely? Will not millions of poor, wretched immortals, doomed to endless sufferings for going out of this world destitute of those preparations which depend on a belief in the doctrine of future retribution, mingle some faint murmurs, at least, with their groans, that they were not provided with these indispensable means of preparation in their day? If it be said that righteous Noah, Lot, Abraham, Isaac, Jacob, and all the prophets, will tell them that they were prepared for eternal happiness without any knowledge of this doctrine of future retribution, it will amount to a full concession that a belief in this doctrine is not absolutely necessary to such desirable preparation."

In closing his examination of the Old Testament writers, touching the question of retribution, Mr. B. said:

"Should preachers of our times, who profess to believe that the prophets of Israel, whose testimony we have just considered, were inspired by the divine Spirit to announce the retributions of justice against the transgressors of their times, follow their example, and, confining all the punishments which they should hold up to the people to the present state, exert all their wisdom and discernment to understand the effects of wickedness of all descriptions, and to set them forth in their true colors, they would certainly be a very different kind of preachers from what they now are; and, we believe, a much more profitable kind of preachers. But what would our Christian congregations think, should they, in place of hearing from the pulpits the usual and fashionable denunciations of eternal punishment in the invisible world, for the follies and crimes of this life, hear the natural and necessary tendency of every species of wrong-doing clearly pointed out, and enforced with all the powers of that eloquence which is employed in the usual way, but not a word about a future state of punishment? Should such a change take place, if violent excitements should be discontinued, if religious fanaticism should cease to produce its frequent paroxysms, and if none were made mad with the fears of everlasting torment, it is confidently believed that vice would be more detested than it now is, and that virtue would have more sincere admirers."

In his opinion, the New Testament authors taught not the doctrine of future retribution. Jesus limited all his dreadful denunciations to the generation in which he lived. When speaking of his coming in the glory of his Father, with his angels, he was particular to say, "Verily I say unto you, there be some standing here *which shall not taste of death* till they see the Son of man coming in his kingdom." Such was the whole tenor of his instructions. Not a passage of his, when properly understood, can be used to support the doctrine of punishment in the future state. The great judgment, of which he so frequently spoke, was most surely, if we may trust the descriptions of Jesus, *on the earth.*

> "If Jesus, like modern preachers, had believed that in this state of being God neither judged nor rewarded men according to their works, but that in a future state he hath appointed a general judgment, and will in eternity punish, with unspeakable severity, those who do wickedly in this world, would he have been so very particular to limit all the denunciations of divine wrath, which he announced to his enemies, to the generation in which he lived? Had Jesus been of the opinion that a belief in this future and eternal retribution was indispensable to the cause of true piety, religion and morality, would he not have preached as our divines now do, and brought that hell, in which our preachers believe, and which they constantly hold up to the people, directly before the eyes of the multitudes who attended on his preaching? If it be said that Jesus did threaten the wicked with hell fire, we say that we have no proof that he ever used any words by which he meant to express what our preachers mean by the word hell."

Father B. believed that those passages in the discourses of our Lord, which have commonly been used to prove the doctrine of future endless punishment, cannot rightfully bear such an application. He was confident of this. He was confident that sound criticism would evince that such passages had reference to temporal punishments. Even the passages from the writings of our Lord, which are the most relied on to prove the doctrine of a future state of punishment, if examined critically, will be found to furnish no proof of that doctrine. The same may be said of the discourses and writings of the apostles, as recorded in the book of Acts, and the subsequent books in the order of the New Testament. Even those texts which have been the most confidently relied on, in support of the doctrine of future punishment, will be found, on a candid, free and unbiased examination, to afford no proof of future retribution for the sins of this life.

He believed, that the doctrine of future punishment was of heathen origin; that it was no part of God's revelation; that it was a pillar of priestcraft, an engine of sectarian warfare; that its influence hardened the hearts of men, and prepared them for persecution and every species of cruelty.

He attributed to it the bloody persecutions which have stained the pages of ecclesiastical history. If men, in all ages, had believed that God is good and kind to the unthankful and to the evil, they would have imitated him in his good will; but believing that he will punish men with endless fire, they have been filled with hatred themselves, which has been seen in deeds of soul-appalling cruelty.

SECTION IV. — BOSTON AND FRANKLIN ASSOCIATIONS.

The Boston Association met at Lynn, on June 4th. Father B. was present, and was elected moderator. Public meetings were holden in the Unitarian church, which was kindly granted for the occasion, the Universalist church being in process of building. Twenty-four clergymen were present. Father B. preached from John 16: 5. The Franklin Association (which he had made it his practice to attend) was held at the same time; but feeling a stronger obligation to be present at Lynn, he could not be present at Vermont. At this session of the Franklin Association, a young man, who has since become eminent, received a letter of fellowship,— we mean Rev. Moses Ballou, son of Rev. David Ballou, the brother of Hosea.

SECTION V.— GENERAL CONVENTION OF 1834.

This was the first General Convention of the United States, and was therefore regarded with much interest. The session was holden in Albany, N. Y., and *fifty* clergymen were present,— a large number for that day. Father Ballou was elected moderator; Rev. T. J. Sawyer, of New York, clerk; and Rev. A. C. Thomas, of Philadelphia, assistant clerk. Father B. had been appointed, at the previous session, to deliver a discourse at the opening of the meeting, called the occasional discourse, which he preached on Wednesday morning, from the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."— Luke 12: 32. At this meeting the Universalist Historical Society was formed. This society originated at the suggestion of Rev. T. J. Sawyer, who took the occasion, at Albany, while the convention was not in action, to call the attention of the brethren to the subject. After the appointment of a chairman and a secretary, Brs. Sawyer, Balch and Thomas were appointed a committee to draft a constitution, which was subsequently adopted, providing for the annual election of a president, vice president, secretary and treasurer, and as many corresponding secretaries as the society should judge proper. The object of the society was to seek out and preserve all facts, books, papers, manuscripts, and, in a word, everything tending to throw light on the history of Universalism in the United States and the world. It was determined that the meetings should be holden annually, at the same time and place with those of the convention.

SECTION VI.—DEDICATION AT BARKHAMPSTEAD, CT.

In the month of October, Father B. made a journey to Barkhampstead, to assist in the dedication of a newly erected house of worship in that town. An immense congregation assembled. He offered the dedicatory prayer, and also preached the sermon, taking for his text the 100th Psalm. In the evening he preached again. This meeting was a very joyful one; and excepting the fatigue of the journey, he felt much refreshed by what he saw and heard.

SECTION VII.—THIRD JOURNEY TO PHILADELPHIA.

Father B.'s first visit to this city is described in vol. II., pp. 173—185. The second is referred to in vol. II., p. 406. We come now to describe the third. He left Boston on the 27th of October, and went immediately to New York, accompanied by two of his daughters, where he was very kindly, we may almost say enthusiastically received, by Col. Harsen, in Greenwich-street, an earnest, understanding, faithful Universalist. On Tuesday evening he preached at the church where Br. Le Fevre was pastor. Father B. said:

"In this city we remained until Friday morning, enjoying the sweets of cordial friendship and Christian intercommunication, with the family and friends of Col. Harsen, of Br. Le Fevre, Br. Sawyer, and Br. James Hall, Esq. In these circles the spirit of our holy faith exerted its kindest influences, uniting our hearts in those bonds of love which we hope may be everlasting.

"The two societies to which Brs. Le Fevre and Sawyer administer are in a prosperous state, and their prospects are truly cheering. These brethren in the ministry are such as the cause of truth needs. They have been studious in the school of our Divine Master, and are capable of convincing the people that they have been with Jesus. I preached in Br. Sawyer's desk the evening before we left New York, to a respectable and attentive congregation."

On the afternoon of Friday, 31st of the month, he arrived in the city of brotherly love, where he was most cordially welcomed by Rev. A. C. Thomas. Rev. S. W. Fuller, then of that place, had gone to Boston, to supply father B.'s desk during his absence. The kindness extended to the venerable teacher was so great, that he said on his return, "I can never forget it while I am a sojourner in this world." He remained here three Sabbaths, and preached alternately in the two churches at Lombard and Callowhill-streets. He had large and attentive audiences, and "I enjoyed," said he, "the satisfying assurance that my humble labors were in a good measure blessed, and my testimony favorably received." He also delivered three evening lectures on secular days. He found the Universalists of Philadelphia at perfect peace. See the following paragraph:

"The two societies of Universalists in Philadelphia are at this time, unquestionably, in the most prosperous and healthy state which they have ever enjoyed. Br. Thomas and Br. Fuller, who administer to these societies, are true yoke-fellows in their labors of love. Their hearts are united, their affections for each other are truly ardent. It has been refreshing to me to hear them speak of each other. Nor are the people who constitute these societies either ignorant or unmindful of the talents and usefulness of these young evangelists. I feel a cheering confidence that they will persevere in their holy calling, and that they may live to see the banner of truth which they have unfurled, triumphant, receiving the willing homage of thousands who now oppose."

While here, he paid a visit to his "aged brother Banger," "who," he said, "had for many years preached the doctrine of universal restoration as that doctrine was held by Br. Elhanan Winchester." The pleasure of this visit to Philadelphia was heightened by the arrival of Rev. M. Rayner, on a tour to the South, to preach "the Gospel of the blessed God." Father B. always enjoyed father Rayner's society. On Monday, the 17th of November, he left the beloved city on his way home. Many of his friends, he said, "accompanied us to the boat, when with fraternal salutations we parted,— perhaps to meet no more on the shores of time." The day was extremely unpleasant, with a cold rain. The storm continued all the day and during the next night, which prevented his preaching a contemplated lecture in New York. On Tuesday he took the boat for Hartford, and preached there on Thursday evening. He met at H. Rev. Mr. Fuller, on his return to Philadelphia, who was filled with enthusiasm at the very kind reception he had had in Boston, and the comfort he had enjoyed in the society of his ministering brethren in Massachusetts. On Friday morning Father B. left Hartford for Stafford, where he arrived in the course of the day, and where he preached in the evening. He said, "Here again we were received in the kindest manner, and enjoyed the society of friends endeared by long acquaintance." All the societies he visited were in prosperous circumstances, and all rendered to him the homage due to a long life of humility and distinguished usefulness. He left Stafford on Saturday morning at two o'clock, and arrived in Boston at 1, P. M. Such were the impressions made on his mind from this journey, that he preached on the next morning from the words, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people." Such was the feeling entertained by father B. Rev. A. C. Thomas said, that this visit to Philadelphia "was truly a season of refreshing to the brethren and sisters in the faith."

SECTION VIII.—THE NINE SERMONS.

The sermons preached by father Ballou, in Philadelphia, during this visit, were published after his return home. They made a volume of one hundred and sixty-two pages.* It is not to be supposed, however, that he wrote them out for publication, for, with the exception of one sermon* only, all the rest were preserved by a stenographer from the speaker's lips. He never wrote his sermons except when they were intended for the press. We have shown, in another part of this work,† that, at a visit made to Philadelphia in 1821, he preached a course of sermons which were published under the title of "Eleven Sermons," &c. &c.

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* The volume was entitled "Nine Sermons on Important Doctrinal and Practical Subjects, delivered in Philadelphia, November, 1834, by Hosea Ballou, Pastor of the Second Universalist Society in Boston. Taken in short hand, with a brief Memoir of the Author, and an Appendix." Philadelphia. Published by A. C. Thomas. John Richards, printer. 1835.

The subjects of the discourses preached during the visit of 1834 are as follows: "Jesus a Witness, Leader and Commander," from Isai. 55: 4. "Test and Trial of Doctrines," 1 Thess. 5: 21. "Judgment Seat of Christ," 2 Cor. 5: 10. "The Craft and Crime of Absalom," 2 Sam. 15: 6. "Influence of Divine Grace," Rom. 6: 1, 2. "Refutation of the Serpent's Doctrine," Gen. 3: 4. "Growth in Knowledge and Grace," 2 Peter, 3: 18. "Baptism into Christ," Gal. 3: 27, 28. "Constraining Influence of the Love of Christ," 2 Cor. 5: 14, 15.

No one can read these sermons without a very deep degree of pleasure. We have not room to make all the quotations from this work that we would; but we shall give a sample of the author's reasoning. It is from his sermon on the words of Paul, 2 Cor. 5: 10,—"For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad." After a proper introduction, he proceeds:

"My hearers, there is not a single clergyman or doctor of divinity of the old school who believes what is said in the text about the day of judgment, as they apply it. You will not misunderstand me; they *think* they believe it, but they do not seem to know what is said. I repeat it, — they do not believe the text, if applied to a day of judgment in the future state. "Do not believe the text!" says the hearer; "how will you make that appear?" I answer thus: Do they believe that every individual of our race will be brought to the judgment seat of Christ in eternity, and there receive according to that he hath done, whether good or bad? They say they do, but it is evident they do not. They believe that at the day of judgment some will receive according to what they have done that is *good*, and *not* according to what they have done that is *bad;* and that others will receive according to what they have done that is *bad*, and not according to what they have done that is *good*. But the language of the text is entirely different.

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* This was the second in the series, from the text, 1 Thess. 5 : 21.

† Vol. II., p. 182.

"Allow me to propose the following question: Do the popular clergy believe that at the day of judgment St. Paul will be called up, and there receive for all the evil deeds he committed while he was an enemy to Christ and the church? No; they never professed to believe any such thing. They do not pretend that *any* man, who in the day of judgment is to receive any reward for his *good* deeds, will receive any punishment for his *bad* deeds. But what says the text? 'For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.' 'Well,' says the hearer, 'that places the subject in a different light; because the clergy do not pretend that any one, at the day of judgment, is to receive good for the good he has done, and evil for the evil he has done. They do not pretend that those who will receive a recompense for good deeds will also be punished for their bad beeds. But the *text* says, *every one* shall receive according to that he hath done, *whether* it be *good* or *bad*.' My hearers, our opposers have totally overlooked the letter of the text, and they have altogether misunderstood its spirit.

"Again. Did you ever hear a doctor of divinity declare that St. Peter, who denied his Lord, and vehemently affirmed that he knew not the man, will, at the day of judgment, receive retribution for his wicked conduct? No. And yet, if the text be properly applied to eternity, Paul will there be punished for all the persecutions in which he ever was engaged; and Peter will there be punished for denying his Lord, because, according to the text, *every one* is to receive according to his deeds, whether they be good or bad. Now, if our opposers be correct, the man who has done any bad deeds must receive retribution therefor in eternity; and if the same man has done any good deeds, he must receive a reward therefor in eternity. But you never heard the clergy preach in this manner. We should do them injustice were we to affirm that they thus believe. Nevertheless, if the text applies to eternity, it involves the very points which none of our opposers ever pretended to believe! They believe, on the contrary, that a person may live a wicked life; he may continue to sin until his head is white with age,—if he repents before he dies, he is entitled to immortal glory, and will never be punished in eternity for a single sin that he ever committed! If this be so, and if the text applies to the future state, how can it be true that every one is to receive according to that he hath done, whether it be good or bad?

"Let us inquire again. You have heard much of the piety of David. But David was guilty of crimes sufficiently black to stamp the character of any man with infamy. A more wicked act than one of his is not on record. Considering the nature of the offence, and the small circle in which it operated, it had every feature which could make it an abomination of the deepest dye. And yet our clergy never say that David will receive any retribution for this wickedness. Poor Uriah may be sent to hell by David's means, and be eternally kept there; but David, who killed him, is not to be punished at all! Yet the text declares that *every one* must receive according to his deeds, whether they be good or bad. David unquestionably did many good things before he committed the crime referred to, and afterward; and I am willing to grant, that were he judged according to the text, as applied by others, he would receive a reasonable reward for his *good* deeds, but he would also have to receive much for his *evil* deeds.

"I desire you duly to weigh this matter; and you will allow me to ask whether I have omitted any arguments necessary for the support of my position, namely, that the clergy who make use of this text to support their own doctrine do not believe it, according to their own application? They do not seem to realize the full import of the declaration that *every one* must receive according to that he hath done, *whether* it be *good* or *bad*. And you will be careful to notice that the text does not say every one must receive according to his *pretensions* or *professions* in the world; but the passage has special reference to *works*. The language is, 'according to that he hath DONE, whether good or bad.'"

SECTION IX.—THE JUDGMENT-SEAT OF CHRIST.

For the ground taken by father Ballou in regard to the true application of his text, we should merely refer to the volume, were it not necessary, somewhere in this biography, to explain his views, more fully than it has been done,* concerning the judgment of the world by Christ. Let the following abridgment suffice:

"What must your speaker attend to next? You answer, 'Give us a clear understanding of the text.' This I will endeavor to do. And I wish to have it understood, as I before remarked, that we believe God judges men in *this* world according to their deeds, and that he rewards and punishes them in this world accordingly as their deeds are good or evil. You now have the proposition before you, and if I fail to make it plain I shall be much disappointed in my expectations.

"I will notice several passages of Scripture which have a bearing on the subject. Deut. 32:4.—'He is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he.' This passage declares that *all God's ways are judgment.* His ways are certainly not confined to another state of existence, and excluded from this. God has *some* government here; he has *some* rule over the world he has made. And if 'ALL his ways are judgment,' does he not, in his providence, judge men in this world? His ways are *here*, and here his judgments are displayed.

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* Vol. II. of this work, pp. 83—87.

"Let us read again. Psalm 58: 11. — 'Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.' David did not say, he is a God that judgeth *in eternity.* How did the author of this psalm know that God judges in the earth? He knew that judgments were passed upon men who were guilty of offences; and even David was visited by God's appointed minister, and the nature of his crime was portrayed to him, under a supposed case. Nathan, the prophet, said unto him, 'Thou art the man.' And David felt the power and force of the prophet's charge. And Nathan told him of the judgments that God would send upon him, and those judgments did come upon him a short time afterwards. 'He is a God that judgeth in the earth.' If the doctrine be true that God judges men only in another world, why are we told that 'he is a God who judgeth *in the earth*'?

"Again. Psalm 67: 4. — 'O let the nations be glad and sing for joy: for thou shalt *judge* the people righteously, and *govern* the nations *upon earth.*' Here is a *government* and *judgment upon earth.* Psalm 96: 11—13. — 'Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.' Jeremiah 9: 24. — 'I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth.'

He judgeth in the earth. Let us pause and reflect a moment. Did not the Almighty give to the house of Israel a law by Moses? 'Yes.' Did he not establish the administration of justice under that dispensation of laws? 'Yes.' Did he not by Moses inform the people what would befall them, if they transgressed his precepts? 'Yes.' Did he not state the blessings with which he would reward them for their obedience? 'Yes.' Now take the precepts of the law, and take the history of the Jews, and read them, and you will find that one perfectly answers to the other. There is not a judgment which Heaven proposed for the wickedness of the people that did not literally belong to this state of existence; and no doctor of divinity will risk his reputation, and affirm that the judgments of God, announced under the law of Moses, applied to the state of man hereafter. You may read them all, and you will find that they all apply to the present state of existence. The Israelites were to be blessed as a nation, if they were obedient. And if they were disobedient, they were to be dispersed as a nation; be made subjects of thirst, famine and disease; and be compelled to serve their enemies in their own land. And this is the utmost stretch of adjudication for their iniquities proposed in the laws of Moses. Is not this a fact? And do you not marvel that our doctors of divinity have preached that God does *not* judge and reward men in *this* world according to their works?

"The question arises, If, under the law dispensation, the Jews were judged in this state of existence, is it not highly probable that there is, under the gospel dispensation, a government and discipline by which men are judged according to their works in the present world? St. Paul had this view of the subject. Hebrews 2: 1—3. — 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience *received* a just recompense of reward, how shall *we* escape, if *we* neglect so great salvation?' Mark the words of the apostle — he speaks in the past tense. And this authority forever decides the question at issue, because it assumes the fact that God *did* judge the people according to the law, and that transgression, under the law, *did* receive a just recompense of reward.

"Let us now turn to the gospel. Jesus came with a new covenant and dispensation. He came with the kingdom of heaven, the gospel of peace. I need not occupy your time in endeavoring to establish a position about which there is no dispute; that is, that the kingdom of heaven, spoken of in the New Testament, signifies the kingdom of the gospel dispensation among men on earth. The Jews were charged with *shutting up* this kingdom, but they had no power to shut up the kingdom of immortal glory.

"I will now proceed to show that in this government of Jesus he has a judgment-seat, a tribunal; and that, in the gospel dispensation, men are judged according to their works in this state of existence, without reference to any judgment in the world to come.

"We will read a few of the prophecies concerning the Messiah. Isaiah 42: 1—4.—'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged till he have set *judgment in the earth:* and the isles shall wait for his law.' Isaiah, beholding the glory of the gospel dispensation, saw that the Messiah would put the law covenant away, and establish his own laws and his own judgments among men, and that mankind would be amenable to *him*, for he was to 'set judgment in the earth.' Hearken to the language of Jesus himself. John 5: 22, 27.—'For the Father judgeth no man, but hath committed all judgment to the Son. . . . . And hath given him authority to execute judgment also, because he is the Son of man.' John 9: 39.—'For judgment I am come into this world.' Now, why did Jesus come into *this* world for judgment, if he was not to judge men in this world? Inasmuch as he came to set judgment in the earth, to establish a kingdom and government among men, it is plain that here, *in this world*, his judgment-seat is to be found. He could not have a *government* or *kingdom* here, without having a *judgment-seat* here. He came into *this* world for judgment, and God gave him authority to *execute* judgment. Now listen to the following prophecy: Jeremiah 23: 5.—'Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a

King shall reign and prosper, and shall *execute judgment and justice in the earth.*'

"It is very remarkable that the clergy have so pertinaciously denied the doctrine of judgment in the earth, when the Bible makes the subject so perfectly plain. There is not, in all the Scriptures, a single word said about a judgment in the future state. Look at the text under consideration. Does the apostle intimate that we must appear before the judgment-seat of Christ *in eternity?* If this was his meaning, why did he not express it? But he had no such idea in his mind; and no such doctrine is taught, either in the Old Testament or the New. And if we receive that doctrine, we must receive it on the testimony of men.

"But now, my hearers, comes a subject in which we are all deeply interested; for it is a truth that 'we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.' Allow me to remark that the translators have supplied several words in the text, which somewhat change the reading, but the meaning is not essentially varied. Without the supplied words, which are printed in *italics*, the text reads thus,—'That every one may receive the things in body, according to that he hath done.' The translators thought they must supply a few words, in order to sustain their views in relation to judgments. And I would have the congregation remember, that although the translators of the Bible believed in the doctrine of endless punishment, they have not made a translation from which that doctrine can be proved! This is one of the most remarkable things I have ever thought of, that, with all their art, those translators were not able to make a text that will prove the doctrine of endless misery!

"'We must all appear before the judgment-seat of Christ.' The apostle is here speaking of himself, and of his brethren of the Christian commonwealth, and not of heathens; of believers, and not of men who never heard of Christ. Persons who have not heard of Christ are not under his law. Our Saviour said to his disciples, in reference to the Jews, 'If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.' If Christ had not openly proclaimed his doctrine and precepts, the people could not have been amenable to his law, nor justly answerable at his bar. And to set up an *ex post facto* law, to judge men for actions performed before the law was established, is out of the question. Our text applies to the *Christian commonwealth;* for there Christ had set up his kingdom, established his government, and published his law; there it is that our Saviour erected his judgment-seat; and according to his doctrine and precepts men must now be judged."

SECTION X.—ORDINATION OF REV. H. BACON.

On Sunday evening, Dec. 28, Rev. Henry Bacon, then twenty-one years of age, was ordained at East Cambridge, Mass., where he had engaged to officiate statedly. Father B. was present. Rev. L. R. Paige offered prayer; Rev. D. D. Smith preached; the ordaining prayer was by Rev. S. Streeter; the charge by father B.; fellowship by Rev. S. Cobb, then of Malden; and concluding prayer by Rev. W. W. Wright, of Medford. The course of Br. Bacon since that time has been known of all men. Father B. entertained a sincere affection for him, which was returned by a devout homage, on the part of the younger, to the purity, the talents and the usefulness, of the elder.

SECTION XI.—HIS VIEWS ON THE USE OF FICTION.

The practice had begun to obtain somewhat among Universalist editors of offering prizes for articles of fiction illustrating the doctrine of Universalism, and showing the bad tendency of contrary doctrines. Some persons doubted the propriety of employing fiction in this manner, among whom was father Ballou. The truth is, there was an extravagant use of fiction in the community, and it was increasing. More than half the books published were books of fiction. He did not object to a wise use of it; but the public were going to excess in the matter, and this he could not approve. He was a lover of *fact*, and of *strong argument*. As to prize tales, he said:

"There is a particular subject that has caused my mind considerable labor, and not a little conflict between inclination and duty. I entertain not only a high regard and respect for our brethren who are engaged as editors of religious papers designed to build up and promote the cause of impartial goodness and universal salvation, but a warm affection likewise: and it is painful to my feelings to be impressed with a sense of duty which directs me to find any fault with any of the means which they employ for the furtherance of the good and worthy cause in which we are all deeply interested. But I have come to the conclusion to presume so much on the candor and charity of those brethren as to believe they will think that if I fault them in any matter, I do it with the best of motives; and that if I err, the error is of the head, and not of the heart.

"The particular subject I have in my mind is the practice of publishing, in religious papers, fictitious narratives, designed to have an unfavorable bearing on the doctrines of our opposers, but to represent our own sentiments in a way of the highest commendation. I can hardly believe it necessary to say more than just to hint that such practice is liable to exceptions; for I believe my brethren much more discerning than myself, and, as soon as they shall call the subject in question, they will see its impropriety, and be able to point out more of its defects than I could, if I made the trial. At first view it is apparent that the same practice not only can be, but has been resorted to by the enemies of the truth, whereby innumerable false representations have been received by the public, — not more, be sure, to the damage of our *distinguishing tenets* than to the scandal of all religion. In this practice, then, we find ourselves following that pernicious example which has rendered the honesty and sincerity of our enemies questionable, even among their own friends. A second look at the subject presents the query why we should employ fiction in the cause of sober, gospel truth, while the volume of divine revelation furnishes an inexhaustible treasure of *fact*, of *proof* and illustration, which may be employed in our cause to a far greater advantage than any inventions of our own. When our opposers go to this divine armory, they are sure to meet with a defeat, because the testimony is against them; but, when we follow them into fictions, theirs may be as well-contrived as our own, and as easily fabricated."

SECTION XII.—THOUGHTS ON THE ANNUAL FAST.

Father Ballou had a peculiar repugnance to the appointment of the annual fast-day, by the issue of an elegant proclamation, sent to every part of the commonwealth, to be read by all the clergy from their pulpits. He would make a comparison of the proclamation, splendidly printed, widely circulated, and publicly read, with the words of the Lord Jesus, as recorded in Matthew:

"Commonwealth of Massachusetts. By his excellency, ——— ———, Governor of the Commonwealth of Massachusetts. A proclamation for a day of public fasting, humiliation and prayer."	"Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret."—Matt. 6: 16—18.

Few things appeared to father B. more opposite than the two here compared. He would say:

"I would humbly ask whether the splendid proclamation for a day of *public fasting*, which the governor has issued, is designed to enforce the precept of Jesus, above quoted? Can such a proclamation be considered in accordance with the divine direction not to appear unto men to fast? Is it not in direct opposition to this direction? If the blessed Jesus was here on earth, and this very elegant proclamation were presented him, can any sober Christian believe he would say, 'This is just what I meant when on the mount I gave my disciples my instructions respecting fasting'?

"The governor says, in his proclamation, 'The propriety of devoting portions of time to the duties of prayer and fasting has the sanction of usage, reason and Scripture.' Without attempting to controvert this assertion, which is not accompanied with any proof, I wish to be indulged respectfully to ask whether reason or Scripture gives any countenance to the appointment of a fast in a time of great prosperity, of general health and profound peace? At that sweet season of the year when a kind and bountiful Providence makes us sensible of its innumerable blessings, and, having carried us through the trying season of winter, throws around us the blooming beauties of spring, giving numerous promises, in the swelling buds and opening blossoms, of future plenty, does reason or Scripture sanction the necessity of a fast?

"These queries are suggested with no disrespect for his excellency who issued the proclamation; to him honor is justly due; but they are designed to invite the humble Christian to a careful examination of the subject to which they relate. If we profess to be the disciples of Jesus, we ought to avoid all customs which directly conflict with his precepts."

SECTION XIII.—MASSACHUSETTS CONVENTION OF 1835.

The body met at Framingham, and father Ballou was elected moderator. We believe this was the only session ever attended by father Jones, of Gloucester; but on this point we would not speak with certainty. Three sermons were preached, by Revs. S. Cobb, Asher Moore, and H. Ballou. The four following brethren were appointed as clerical delegates to the approaching session of the United States Convention at Hartford, Conn., namely, Rev. Thomas Jones, of Gloucester, H. Ballou, of Boston, John Murray Spear, of Barnstable, and Gilman Noyes, of Spencer.

SECTION XIV.—VISITS OTHER PLACES.

During the past twelve months, father B. visited, in addition to the other places we have named, the following, namely, Wrentham, Lowell, Hingham, Monroe, Newburyport, Woburn, Acton, and Swansey, all in Massachusetts; besides Hampstead, N. H., and Marlboro', Vt. In each of these he preached one Sabbath, making proper arrangements for the supply of his own desk.

SECTION XV.—N. H. CONVENTION OF 1835.

By urgent invitation of certain of his brethren in New Hampshire, Mr. B. went, in July, to Concord, to attend the meeting of the annual convention of Universalists for that state. His old friend, Caleb Keith (see vol. I., p. 183), was elected moderator. We pass over all business transacted at this session, and merely remark that sermons were preached by the following brethren, namely, Revs. R. Bartlett, J. Moore, M. Ballou, H. Ballou, from Rom. 3 : 7, 8, and T. F. King.

SECTION XVI. — ROCKINGHAM ASSOCIATION OF 1835.

One of the most thrilling meetings ever enjoyed by the Rockingham Association was held this year (Aug. 25, 26, 27) in Deerfield, the place at which the body was organized, eleven years before (vol. II., p. 267). The gathering of the people was very large, and the influence of all the services peculiarly spiritual. Father B. seemed to enjoy himself deeply. On the second evening (namely, Wednesday) a conference was holden at the house of one of the Baptist society, which is well remembered as one of the most happy meetings ever enjoyed. One of the brethren said, on his return to Boston:

"This meeting was truly an earnest of heaven. Every accessible part of the house was filled with eager listeners, and many pressed to the windows who could not obtain an entrance. We sung the songs of Zion; we bowed before the God of heaven, and offered the prayer of *faith*. Such of the brethren as felt disposed opened their minds upon the great subject of gospel grace. This is an outline of the services; but of the pure, grateful, devout, rapturous feeling, no description can be given. No heart seemed to be untouched. Those who had just been delivered from the influence of the dreadful doctrine of endless wrath, and who had been brought up to believe that there was no zeal, no religion, no devotion, among Universalists, were surprised. They found their former prejudices all to be wrong. Our aged and venerable father Ballou, and several of the brethren from the neighborhood of Boston and various other places, bore testimony that such meetings are of a truly pleasing and profitable character."

Many people mistook the character of father Ballou. They regarded him merely as a man of strong argument, a powerful and successful controversialist, without any of the finer feelings of devotion, gratitude and love. Without uttering words of praise, truth compels us to say that he was a man of high devotional feelings. In fervent prayer, in tender, affectionate exhortation, his soul was evidently at home. Many are there living now who will remember how fully their own souls were touched by the pathos of the man, on occasions like those which we have described. No one enjoyed a conference-meeting more than he, or administered more, on such occasions, to the enjoyment of others. As to the session at large, it devolves on us to say that six sermons were preached, by Revs. F. A. Hodsden, H. F. Ballou, J. G. Adams, T. F. King, A. C. Thomas, and H. Ballou. The text of the latter was Rom. 1 : 14—16.

SECTION XVII.—REV. A. C. THOMAS' DESCRIPTION.

This ministering brother, on his return to Philadelphia, published an account of the journey he had made to several prominent places in New England. He had preached, in August, in the Second Universalist Church in Boston; and, in giving an account of that meeting, he spoke of father B. as follows:

"*Sunday*, *Aug*. 13. — Preached morning and afternoon in Br. Hosea Ballou's meeting-house in Boston. Very large congregations. Br. B. has ministered to this society nearly eighteen years, and the Lord has abundantly blessed the union. I verily believe that this aged servant of the Saviour has effected more in the cause of true theology than any man who has lived since the days of the apostles. When he commenced the study of biblical truth, every principle of popular divinity was radically false. Yes; of the whole body of popular theology, we may say, as was said of the house of Israel, 'From the sole of the foot even unto the head, there was no soundness in it; but wounds, and bruises, and putrefying sores.' — Isa. 1 : 6. One by one, the errors of his times were exploded and abandoned. His theological works display the energies of a mighty mind — a mind travelling in the greatness of its strength, illuminated by the rays of heavenly wisdom; and he has been, in the providence of God, the most prominent instrument in presenting a consistent view of the sacred oracles."

SECTION XVIII.—BOSTON ASSOCIATION, NOVEMBER, 1835.

Father Ballou was present at this session of the association, and was elected moderator, while his son-in-law, Rev. B. Whittemore, was clerk. The session was holden at Stoughton, the residence of his son, Rev. M. B. Ballou. The last sermon on this occasion was preached by the father, from Isa. 29 : 13, 14, and it was described by the clerk, in the circular, as follows:

"The sinful and deplorable condition of people who draw near to God with their mouths and honor him with their lips, while their hearts are removed far from him, was forcibly set before us. The occasion of such wickedness was shown to be in the ignorance of men concerning the *love* and *goodness* of their heavenly Father. It was shown that God will do a marvellous work and a wonder among such people, not by increasing their depravity and infelicity, but by destroying all that kind of wisdom and prudence which they use, by which they are led into such sin and hypocrisy; and he will cause them all to know and love him, and to draw near to him not only with their mouths, and to honor him with their lips, but with their whole hearts also."

SECTION XIX.—DEDICATION AND ORDINATION AT LYNN.

The 10th of December was a truly happy day for the Universalists of Lynn, Mass., on which their new church was dedicated, and their lately-chosen pastor, Rev. J. C. Waldo, was installed. The rise of Universalism in Lynn was somewhat on this wise: Br. Sylvanus Cobb, then of Malden, appointed a lecture in the town,— we think in that portion of it called Swampscot. He afterwards preached in other parts; and, finally, the brethren there were induced, so rapid was their increase, to obtain the use of the town hall for regular Sunday services. The present Rev. Edwin Thompson, then a layman, took a very active part in these exertions. Not far from the spring of 1833, Br. J. C. Waldo settled here as their first pastor. The society had then existed but a short time, but they had had unparalleled prosperity. The town hall was capable of containing six or seven hundred people, and it was sometimes full, and even crowded to excess. The society soon began seriously to talk of the building of a church, and, by the autumn of the last-named year, their plan was drawn; but, as they had so commodious a place for their meetings, the new edifice was not driven rapidly, and was not ready for dedication until December, 1835. The sermon of dedication was by Rev.

T. F. King, of Charlestown. In the afternoon the installation took place. Prayer by Rev. J. Gregory; sermon by father Ballou, from 2 Cor. 5 : 18—20; installing prayer by Rev. L. Willis, of Salem; charge by T. Whittemore; address to the society by Rev. S. Cobb. The day was beautiful, and the audience filled the church "to excessive inconvenience." The body pews were reserved for gentlemen, the wall pews for ladies; and the former were almost entirely filled by the young men of the town who were members of the society. The aisles were filled, as were the gallery, stairs, &c. &c.

SECTION XX.— VIEWS OF THE LORD'S SUPPER.

We select this date as a proper time at which to describe father B.'s views of the Lord's Supper. He said, in the month of January of this year:

> "This subject has of late occupied my thoughts no small part of my time. Viewed in various lights, its importance is weighty; and in no relation can it be considered in which its claims on our serious attention will not be apparent." *

Although his opinions concerning this rite differed from those of many Christians, among whom were some of his Universalist brethren, yet he always paid deference to it as a valuable means of Christian culture, and by his precept and example he sought to make it effective and profitable among men. He seems to have doubted whether the supper was instituted by the Lord Jesus as

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* See *Trumpet*, vol. VIII., p. 121.

an ordinance to be observed in his church through all ages. There was no doubt, in his mind, that the apostles and early Christians practised it; but he doubted whether they regarded it as an ordinance binding upon the church forever. They did not observe the first day of the week as a day of worship because there was any command that enjoined it, but because it was the day on which the Lord Jesus rose from the dead, and because of the vast benefit which the world receives from the practice of public worship on that day. So father B. did not observe the Lord's Supper because it was enjoined as a divine command, but because it was fitting and profitable that Christians should constantly bear in mind the death and sacrifice of the Saviour. As far back as 1821, he was present at the Thursday lecture in Boston [a lecture kept up for many years by the Congregational clergy of the city and vicinity], at which he heard opinions expressed that gave him great pleasure. He said:

> "In this lecture there were many things very well said, respecting seeking the face of the Lord, which appeared to be the same with seeking true vital religion, that was held up as a pearl of great price. The preacher assisted the hearers to ways, means and methods of seeking this heavenly treasure, inviting them to try serious meditation, by careful reading of the divine oracles, by frequent and fervent prayer, by due attendance on public worship and the sacraments of the church. On all these particulars the preacher seemed to be successful in showing the utility of the means which he recommended; but on none were we better pleased than on the subject of the ordinances. Here we were told that these ordinances were not instituted for holy beings, but for the assistance of the unholy; not for pure spirits, but for the emendation of sinners. This brought to our mind at once the

question, what is the necessary preparation to fit a person to partake of the sacraments of the church? The answer was easy. A sincere desire to seek the Lord. And then it occurred that this preparation is as necessary to fit a person to go to the house of worship, to rise or kneel in prayer, to join in singing the praises of God, or to hear a gospel sermon, as to partake of the supper." *

Father Ballou observed the Lord's Supper to the end of his life; and on great public occasions at which he was present, he was usually invited by his brethren to officiate at the table, which he never declined to do if in health. He observed the rite for the same reason for which he observed the first day of the week, as a means of great public improvement; and he always regretted to see either the holy time of Sunday or the Lord's Supper neglected, and much more to see them desecrated. He believed there existed very great corruptions in the church concerning the supper, no one of which in his sight was more reprehensible than the practice of requiring candidates to subscribe to a creed before they could be admitted to the table.

"Respecting this rite, there are some things which appear improper. In most of Christian churches there exist established articles of faith, by subscribing to which one may be known to be of the particular sect which the creed designates, and enjoy the privilege of partaking of the Lord's supper with the church. If every article of the creed be acknowledged, one excepted, a want of faith in that one tenet would so neutralize the merit of all the rest as to exclude one from all church privileges. If such procedure were proper, must it not be on the ground that when the Lord Jesus

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* *Universalist Magazine*, vol. II., p. 186.

instituted the ordinance, he first drew up his creed, article by article, and required all to subscribe whom he admitted to partake with him? But surely we have no account of any such circumstances, nor do any of our Christian people pretend to anything of this kind. Why, then, do they, in relation to this ordinance, go contrary to the example of Jesus? In doing this an evident sacrilege is practised. A divine ordinance seems to be subjected to purposes by no means contemplated in its institution. To these suggestions should any one reply that, as Jesus knew that his disciples were true believers, there was no need of written articles of faith, he is reminded of the fact that there was not among the twelve one who believed in his resurrection, at the time they partook of his supper, before he suffered. They were none of them what are now called Christian believers. Moreover, it seems reasonable here to remark, that, if Jesus had known, at the time of instituting the supper, that his disciples were all true believers, it would have been proper to have the articles of their creed known and preserved, in order to prevent disagreement among disciples in after times." *

SECTION XXI.—INSTALLATION OF REV. O. A. SKINNER.

An ecclesiastical council was called to be holden in Haverhill, Mass., on the 20th of January, for the purpose of installing Rev. O. A. Skinner as pastor of the

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* *Trumpet*, vol. VIII., p. 121, or Jan. 23, 1836. — A friendly controversy ensued between father Ballou and Mr. T. Whittemore, on the question whether the Lord's Supper was established by positive command. Those who have any desire to see this will find it in the *Trumpet*, vol. VIII., pp. 121. 122, 137, 142, 146, 153, 162, 168. See on the last-named page an article from Rev. W. Balfour, on the same subject. And for the views of Rev. H. Bacon, who made a spirited defence of the Lord's Supper against an attack by a layman in New Hampshire, see same volume of *Trumpet*, p. 81. For further views on this, see "Voice to Universalists," p. 19; but this will appear in its proper place.

Universalist society there. The council, of which father Ballou was moderator, being perfectly satisfied of the fitness of the candidate for the place, and finding that all the doings in regard to his removal to Haverhill had been honorable both to pastor and people, voted unanimously to proceed with the service. Sermon by Rev. S. Streeter; installing prayer by Rev. J. M. Austin; charge by father Ballou; fellowship by Rev. T. F. King; address by father Ballou. In the afternoon (said Br. T. F. King, clerk of the council) "a sermon was delivered by our venerable father Ballou, in his happiest style, from 2 Cor. 4 : 3." In the evening, Rev. J. B. Morse, of New Rowley (now Georgetown), was ordained to the work of the Christian ministry, on which occasion the ordaining prayer was offered by father Ballou. He seemed to be "always abounding in the work of the Lord."

SECTION XXII.—MRS. BALLOU'S MOTHER DIES.

The parents of Mrs. Ballou were both persons of great excellence of character. They lived a rural life, quiet, unobtrusive, and to the world little known; but it rarely happens that two persons of such purity and benevolence are united in the marriage relation. They were both Universalists for many years, in reason, in heart, in life. The old lady died 20th February, 1836. Father Ballou expressed his opinion of her moral worth in the following affectionate manner:

"Died, in Williamsburg, Mass., on the 20th ult., Mrs. Sarah Washburn, in her eighty-fifth year. Few, even among the virtuous, possess more of the amiable qualities of our nature, or manifest them more to perfection, than did this venerable mother in our Christian Israel. She was the woman of whom the wise man says, 'She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness; her children rise up and call her blessed; her husband, also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.' This woman, more than half a century ago, enrolled her name with the few in the town of Williamsburg who had moral courage adequate to the difficulties attendant on a public profession of the doctrine of God's impartial, efficient salvation. And there are but a few who have done so much as she in compliance with St. Peter's direction, in which he says, 'For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.' Her faith in the Saviour of the world was her constant and abundant support, under the infirmities of a helpless old age, which she endured with a patience worthy of all praise and imitation. As she lived in the sunshine of gospel hope, so she died possessed of that peace which the world giveth not. Her memory is embalmed in many a friendly heart; and her children and her children's children will long remember so worthy a mother." *

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* A striking resemblance will be seen between this description of Mrs. Washburn and the description we have given (vol. I., pp. 120, 121) of her daughter, Mrs. Ballou. Let it be remembered that the author of this biography did not know Mrs. W., but he knew Mrs. Ballou for more than thirty years. The resemblance in the description was altogether accidental. We have no doubt that both were strictly correct.

SECTION XXIII.— DEDICATION AT SAUGUS.

The old time-marked temple at Saugus, Mass., had been renovated, by an entire change in the internal structure, and a thorough repair in every part. A majority of the parish having become Universalists, the clergymen of that class had preached somewhat in the house for several years, and were invited to perform the services of dedication. Father Ballou offered the dedicatory prayer. The other services were performed as follows: reading of the Scriptures by Rev. J. C. Waldo; introductory prayer by Rev. J. M. Austin, then of Danvers; sermon by Rev. S. Cobb, of Malden; address to the society by T. Whittemore; concluding prayer by Rev. S. Streeter. The house was filled to overflowing.

SECTION XXIV.—MASSACHUSETTS CONVENTION OF 1836.

The state convention of this year met in Wrentham. Rev. S. Streeter was elected moderator. There were five public services, namely, one on Wednesday evening, and four on Thursday. On the last-named day, two young brethren were ordained to the gospel ministry. The services were performed in the following order: prayer by Rev. L. C. Browne; sermon by T. Whittemore; ordaining prayer by father Ballou; charge by Rev. S. Cobb; fellowship by Rev. R. L. Killam; prayer by Rev. C. Spear.

SECTION XXV. — PREACHING IN DIFFERENT PLACES.

During the twelve months ending in June, 1836, father Ballou preached in the following places, on the Sabbath day, in addition to the discharge of his duties to his own flock, namely, in Hanson, Saugus, Tyngsboro', Woburn, Danvers, Marblehead, Beverly, and Franklin, in Massachusetts; Goffstown and Atkinson, in New Hampshire; and Providence, in Rhode Island. It is possible we may not have named all the places; but we are sure he visited those we have named.

CHAPTER XXI.

VARIOUS MATTERS; REMOVAL OF MURRAY'S REMAINS TO MOUNT AUBURN; ORDINATIONS; DEDICATION; CONVENTIONS; OPINIONS ADVANCED, ETC. ETC.

FROM JUNE 1836 TO JUNE 1838.

SECTION I.—INSTALLATION AND N. H. CONVENTION.

We open this chapter with an account of the installation of Rev. Moses Ballou as pastor of the Universalist society at Portsmouth, N. H. We have before said he was a son of David Ballou, brother of Hosea, and was in every respect an estimable young man. After he entered the ministry, he preached for a time at Bath, N. H.; but the society at Portsmouth had been made destitute by the removal of Rev. T. F. King to Charlestown, and they at once invited Mr. Ballou to become their pastor, by a unanimous vote, on hearing him preach. The installation took place on Thursday, 16th June. The New Hampshire Convention of Universalists was in session at the place, on the 15th and 16th. The services referred to were performed in the following order: prayer, Rev. J. Gilman; sermon, Rev. H. Ballou, from 1 Pet. 4 : 10, 11; installing prayer, Rev. John Moore; charge, Rev. Sebastian Streeter; fellowship, Rev. J. G.

Adams; address to society, Rev. S. Streeter. At this session of the N. H. Convention, a letter of fellowship was granted to a young brother who has since become well known, namely, Rev. E. G. Brooks. Father Ballou offered the following resolution, for the consideration of the convention, which was unanimously adopted:

> "*Whereas*, This convention are of opinion that the public worship of God our Saviour is a duty and privilege which cannot be neglected without much moral damage to delinquents, the convention therefore recommend to all the societies in its connection to meet on each Sabbath, for the purpose of devotion, whether they have public preaching or not."

SECTION II.—DEDICATION AT MALDEN.

The dedication of the newly-constructed church belonging to the first parish in Malden took place on June 29. It was a day of great spiritual rejoicing to the Universalists of that town. The house was immensely thronged. Prayer was offered by Rev. J. C. Waldo; the Scriptures were read by Rev. J. Banfield; the dedicatory prayer was by father Ballou; sermon by T. Whittemore; address to the society by Rev. T. F. King; and closing prayer by Rev. S. Streeter. Father Ballou had been with his brethren in this place in their seasons of deepest trial, as well as of noblest triumph; and they were exceedingly happy to have him present on this joyful day.

SECTION III.— CHRISTIANITY AGAINST INFIDELITY.

In August, father Ballou received a copy of a very useful work, published about this time, in favor of revealed religion; we mean, "Christianity against Infidelity; or, the Truth of the Gospel History," by Rev. Thomas B. Thayer, of Lowell. Works of this character gave great satisfaction to father Ballou. He had ever been, without the slightest variation, a consistent defender of the Christian faith. Not once, in all his life, did he ever intimate a doubt in regard to the great truths of the gospel history, the resurrection of Jesus and the hope of immortal life. Having carefully read the work which we have named, and been much pleased with its design, arrangement and execution, and believing, also, that the times really called for a careful examination of the basis of the Christian faith, he said:

> "I wish to recommend this volume to the careful reading of all who can conveniently avail themselves of the opportunity. Especially would I recommend the careful reading of this book to young people, both male and female, that they may learn in their youth the ground and evidences of the religion which has been generally received in community merely on the strength of tradition, whereby they may be able to give an answer to every one who shall ask the reason of their hope.
>
> "It is freely granted, that every generation has the right to adopt or reject the religious opinions of the preceding, as may best comport with the honest convictions of the people. Children are not bound by the law of filial duty to believe and maintain the sentiments of their parents, in violation of reason and the force of evidence. But before we can with propriety abandon the religion of our parents, we owe it to them, and to ourselves, and

to the dignity of truth, to give to the evidences by which this religion professes to be supported a candid, a careful, a patient, and even a critical examination. And it is soberly believed that, as Christians, we have a right to ask all such as are inclined to what is called infidelity, not to reject Christianity until they have fully examined the evidences by which its friends endeavor to support it. This religion, which claims to be of divine origin, has been the cause of so much improvement in the condition of mankind, has and does present us with such loveliness in the character of the Creator, requires of us such a life of virtue and holiness, and holds out such comforting hopes, that it seems unreasonable to abandon it without first finding that there are no substantial evidences which support it. There seems to be no necessity of renouncing Christianity in haste, without a careful examination. If it be false, and if it must finally be abandoned, we have yet no prospect of obtaining anything better in its place. If the belief of our religion was now yielding us sorrow, and bearing down on us with a weight of affliction, if it were depriving us of rich comforts, and sweet enjoyments, if it were now forcing us along a vicious and wicked course of life, and depriving us of confidence and hope in the goodness of God, it is thought the case would be far different from what it really is. Were it in the power of the philosopher, who rejects Christianity, to present us with something far better than the treasures of the Christian's faith, and could he show us, by a fair comparison, that our faith and our hope, and our Christian duties and virtues, were all hostile to our comfort, which we should find to be greatly enlarged by renouncing the religion of Jesus, and possessing ourselves of unbelief, it would then appear that we could not too soon make the exchange. But who will pretend to anything like this?

"Again; it seems to be a law of our nature, that people generally in community should look to some one as a leader, a commander and a guide. The Christian looks to Christ. The great Christian community, throughout the world, profess to have Jesus Christ as their leader. His wisdom, his counsels, his precepts and his example, are thought to be the best guide to our feet, and to form the most perfect light to our understandings. Surely we should be unwise to abandon such a leader, such a commander, unless we could find a character which should exhibit stronger claims to our confidence. Let us ask the sober question, Where shall we find our new leader? History makes us acquainted with a number of unbelievers, in different ages. Is there a name among them for which we should be willing to exchange the name of Jesus? Let us ask the youth of the present day, who lightly esteems the religion of his parents, who are the disciples of Jesus, — the youth who, in room of attending the devotions of the Christian sanctuary, spends his Sabbaths where he hears Christ and his doctrine reviled, — whether he has ever soberly and seriously weighed the question, whether that wisdom which dwells with prudence would advise him to renounce Jesus as his leader and guide, and, in place of him, embrace the man to whom he listens to hear Jesus reviled.

"As a friend to mankind, as one who feels an ardent desire that the youth of our beloved city may not be left to wander from the right way, as one whose thoughts of compassion extend to all people, I would invite all classes of society to examine the evidences of Christianity. And, as I believe that Br. Thayer has presented the public with a competent assemblage of the evidences of our faith, and brought these evidences into so small a compass as to accommodate the generality of readers, and, by a happy division of his subjects, rendered his arguments easy to the understanding, I would recommend the work to public notice."

SECTION IV. — DEDICATION AT NEW BEDFORD, MASS.

On the 7th of September the meeting-house erected by the Universalists at New Bedford, Mass., was dedicated to the purpose of public worship by appropriate religious exercises. Father Ballou preached the sermon, and Revs. A. A. Folsom, E. Hewitt, and R. L. Killam, officiated in the other parts. The text was Ps. 26 : 6—8,

—"I will wash my hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." "The weather on the day of dedication," said a writer at the time, "was exceedingly pleasant. At an early hour the house was filled to overflowing, by devout and attentive hearers, who listened with evident emotions of satisfaction and joy to the words of eternal life and salvation, as they flowed from the lips of our venerable and beloved father in Israel. The speaker arranged his subject in the following manner: 1, He showed what the Scriptures mean by the house of God; 2, Considered the provisions of this house; 3, The honor of God, and what constitutes it; 4, The necessary preparation of our hearts to worship God; 5, the proper motives to worship; and, 6, the influence of this worship on ourselves and the community." Taking the services together, the writer said, "Our whole souls were carried forward to that triumphant and glorious period when the blood-washed millions of the redeemed shall unite in the song of Moses and the Lamb. May God grant many such seasons of spiritual improvement, rejoicing and gladness."

SECTION V.—DEDICATION AT CABOTVILLE, MASS.

At the time of which we write, this place was a manufacturing village in the town of Springfield, Mass. A meeting-house had been erected by the Universalists here, and, on the 15th December, father Ballou was called, with certain of his ministering brethren, to dedicate it to the purposes of pure and undefiled religion. The introductory prayer and reading of the Scriptures were by Rev. W. H. Knapp. The dedicatory prayer and sermon were by father Ballou, text, Ps. 95 : 6, 7,—"O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." The untired servant preached again in the evening, from Mal. 3 : 2. On the previous evening he had preached in the Methodist meeting-house in the centre of Springfield. It is somewhat difficult to see how a man of his age (nearly sixty-six) could endure the labor of travel and of preaching which he bore. It is accounted for, in part, by the strict temperateness of his diet, both in eating and drinking, the preference of that which nourished to that which excited. He was not robust, but he was careful; he sought *comfort* in his dress and diet, more than any devotion to fashion. He had a cheerful mind, a happy home; and his manner of preaching, although at times very earnest, and always instructive and interesting, was performed in such a way as not to waste his strength. He would be less tired, after preaching three long sermons upon a Sabbath, than some young men who had preached but two.

SECTION VI.— DEDICATION AT MATTAPOISETTE.

This was a village in Rochester, Mass. We have described a visit father Ballou made to this place, and the events attending it, in vol. II., pp. 101—103. The

Universalists here had erected a meeting-house, which was dedicated on Wednesday, 21st December, 1836. He preached the sermon, assisted in the other services by Revs. J. M. Spear, T. K. Taylor, and W. S. Balch. The day was inclement; but the services were well attended.

SECTION VII.—FIFTH UNIVERSALIST SOCIETY IN BOSTON.

In the month of January, 1836, a movement was made for the formation of the Fifth Universalist society in Boston. For some years previously to this time, the brethren living in the southern section of the city, who generally attended father Ballou's church, had been desirous to establish a congregation nearer their homes. A series of lectures had been preached by Mr. T. Whittemore, in a hall at the corner of Castle-street. These lectures had begun immediately after Mr. Whittemore's return from Cincinnati (namely, early in 1828), and were held at first on Friday evenings, and afterward on Sunday evenings. Although the lectures were discontinued, yet the feelings which prevailed at this time continued to increase until January, 1836, when Boylston Hall was hired for public worship on the Sabbath, at a rent of three hundred dollars per annum, and regular services commenced. Who could it have been more proper to call to conduct the opening service, than father Ballou? He was ready at the earliest intimation; and on the first Sabbath of the year (Jan. 3, 1836) the faithful pastor of the Second society entered Boylston Hall, and with fervent prayer commended this new undertaking to the blessing of God, and counselled his brethren in matters of faith and a true life. In the afternoon Rev. B. Whittemore officiated; and on the following Sunday Mr. T. Whittemore preached through the day, from the words in Acts 28 : 22,—"We desire to hear of thee, what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." On the day last named a terrible storm raged; but the audience was large.* Such was the commencement of the fifth Universalist society in Boston. During the year 1836, the meetings were statedly kept up; the large hall was generally filled; a fine choir of singers, assisted by the noble organ of the hall, added greatly to the interest of the services. Besides those named, the following officiated through the year, in the order in which we give their names,— some of them once only, and some several times: S. Streeter, T. F. King, S. Cobb, M. H. Smith, D. D. Smith, A. Case, H. Ballou, 2d, D. Forbes, W. H. Knapp, H. Bacon, A. A. Folsom, M. B. Ballou, T. B. Thayer, W. Whittaker, W. Balfour, J. Banfield, I. D. Williamson, L. R. Paige, H. F. Ballou (three Sabbaths in succession), W. S. Ballou, J. M. Austin, O. A. Skinner. Mr. Skinner's first Sabbath before this people was Nov. 13, 1836. He was soon after engaged to become their pastor, and commenced his labors with them as such on Sunday, Jan. 1, 1837. His installation took place in Boylston Hall, on Thursday evening, the 26th of the same month. The hall was thronged in every part, and the services were conducted in the following order: the Scriptures were read by Rev. W. H. Knapp; introductory prayer, Rev. H. Bacon; sermon, Rev. B. Whittemore; installing prayer, father Ballou; charge, Rev. S. Streeter; fellowship, Rev. T. F. King; address to the society, T. Whittemore, and concluding prayer, Rev. S. Cobb. Measures were immediately taken to procure a site on which to erect a house of worship. Father Ballou took a deep interest in the prosperity of this society; and although he preached here but once during the first year of its operations, it was not for any lack of fellowship, but because he had his own flock to cherish, and felt it his duty to respond to many calls to visit his brethren in different parts of the country.

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* On the evening of this day, Rev. Thomas F. King was installed to the pastoral care of the Universalist society in Charlestown. An audience of nearly one thousand persons was present, despite the howling elements.

SECTION VIII.—INSTALLATION AT ESSEX, MASS.

On the 10th of May, 1837, Rev. A. C. L. Arnold, formerly of Sandy Bay, was installed to the pastoral care of the Universalist society in Essex. Father Ballou preached on the occasion. The other clergymen who were present were Rev. Messrs. C. Galacar, G. C. Leach, J. C. Waldo, the venerable Thomas Jones, S. Brimblecom and C. Spear.

SECTION IX. — DEDICATION AT WEST AMESBURY.

Just one fortnight after the service at Essex, father Ballou was called to preach the sermon at the dedication of the Universalist meeting-house at West Amesbury (namely, on the 24th of May). The dedicatory prayer was offered by Rev. O. A. Skinner. The congregation was large, and filled not only every pew, but every part of the house where a bench or chair could be placed, or a person could stand. We may say truly of father Ballou, "the common people heard him gladly."

SECTION X.—DEATH OF A BELIEVER.

In the same month to which the two preceding sections refer, father Ballou was called to part with one of the female members of his congregation, under circumstances of peculiar interest. The lady was a person of good sense, but she had been exceedingly worn out by disease. The case will be described best in his own language. The lady was Mrs. Nancy Greenleaf.

"Some two months before her death, she came to the full conclusion that her time was short, and that she should soon be called away. Under these impressions, she conversed with her husband respecting her departure, with as much composure of mind as she was wont to converse about her domestic concerns, when she was in health. She gave special directions respecting all her wearing apparel; had the articles brought to her, and she pointed out how they should be disposed of. She informed her husband, at his request, where she should choose to have her mortal remains deposited [Mount Auburn]; had her grave-clothes duly prepared, and gave some presents to individual friends. I often called and conversed with her on the state of her mind, which I was happy to find extremely tranquil. She told me that she had no fears concerning her future state; that she could trust herself to the disposal of her Creator, having full confidence in the gospel of Christ. She seemed to take great delight in the exercise of prayer, and said that a prayer was a lasting comfort to her mind. She told me that she desired to be dedicated to God, and to join the church to which I minister; and suggested a regret that she had so long delayed it. At her request, she, her young son, and adopted daughter, were solemnly dedicated to God, as members of the body and church of Christ.

"Very soon after these things took place, her disorder seemed to yield to the prescriptions of her very skilful and attentive physician, who, in conversation with me, expressed an opinion that her complaint was not incurable, and a hope that she would recover. This opinion of the physician was made known to her and to her family, which gave much encouragement to all her anxious friends; though she gave me to understand that, although she might partake of the hope which others enjoyed, she did not feel at all elated, as her mind had been so entirely reconciled to leave the world. And now, for a number of weeks, it really seemed that the skill of the physician, and the vigilance of the nurse, with the prayers of friends, were, by the blessing of God, prevailing. She continued to mend, apparently, until a short time before her death, when the deceptive disorder appeared in a varied shape, and baffled all prescriptions and exertions to counteract its advances. Between meetings on Sabbath day, 21st ult., a messenger called and informed me that Mrs. Greenleaf desired to have me call and see her. When I went into her chamber she reached out her hand, which I perceived was quite cold, and indicated that the patient was dying. She looked earnestly in my face, and said, 'I am going.' I calmly asked her if she was confident that she was dying. She answered, 'Yes.' I asked her if she felt resigned to death. To this she readily answered in the affirmative, and added, 'I long to go and be with my God.' She requested me to pray with her, and to pray that she might soon depart, and that her death might be easy. Many affectionate friends joined in the solemn exercise. Having to attend public service, I had not the opportunity of being present at the last moments of life; but I remained long enough to enjoy a most happy realization of the triumphs of the gospel faith and hope over death. Never was a victory more complete. As death made its advances, it appeared evident that it was conquered, and subservient to the triumphant spirit.

"Near the close of life, when all around were expecting every breath might be the last, she seemed to revive, and to exert herself in speaking to her family and friends concerning the subject of religion, and the due service of God, enjoining these duties on all. Her husband told her that he feared she exerted herself too much; to which she replied that it could not injure her in the least; that God had given her just so much time and just so much strength, and when she had said all she was able to say, she should depart. She then offered a most fervent prayer for her family and friends, calling each by name, and in two or three minutes very quietly resigned her breath.

"About the time before mentioned, when Mrs. Greenleaf first made up her mind that she should not recover, and had been enabled to resign herself and all her concerns into the hands of her merciful Creator, she was exercised with a very strong desire that she might be favored with some special token, that might abide with her as a comforter. One night when Mrs. Ware watched with her, she was exercised in her sleep with the following dream, which was taken down from her own lips, and is here correctly presented to the reader, in her own words: 'I arose from my bed and stood between the folding-doors, and saw myself dead and laid out, and my husband stood looking at me. As I stood there, two doves came hovering over my body. One rested at my head, and the other at my feet. I called to the people in the house, that they might see what I saw, and know that it was true. They asked me what they were, and I told them that they were angels. After a few moments they flew up towards the door, and they had something in their mouths. It seemed thin, like air; and I knew within myself that it was my spirit. I came back into the room, and sat down on the side of the bed. Mrs. Ware said to me she should like to have one of these doves. I told her she never could. I looked again for them, and saw one of them hovering at my feet. I then awoke, and asked Mrs. Ware what time it was. She told me it was between three and four. I then went to sleep again; and I saw my shutters open, and I saw a bright light; and I asked if it was the light of the sun or the light of God, and a voice answered, It is the light of God.'

"So very deep was the impression which this remarkable dream made on her mind, and such was the comfort which it imparted to her, that she several times repeated it to her family and friends, requested them to write it down as she repeated it, and charged them to preserve it.

"'In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man.' — Job 33 : 15—17."

SECTION XI.— RE-BURIAL OF JOHN MURRAY.

The deeply-interesting event of the removal of the remains of Rev. John Murray to Mount Auburn, took place on June 8th. From the year 1815 the body had mouldered in the Sargent tomb, in the Granary Burying-ground, in Boston, without a stone or inscription of any kind, to denote that the ashes of the man who had stirred the country with the tidings of universal love, were resting there. The means for the purchase of a lot at Mount Auburn, and the erection of a monument, had been raised by the voluntary contributions of Universalists, and everything had been made ready for the reception of all that was left of the body of the animating preacher. About a week before the re-burial, the coffin was removed from the tomb to the vestry of the First Universalist church, where it was covered neatly with black broadcloth, and a plate affixed, bearing the inscription, "Rev.

John Murray, died Sept. 3, 1815, aged seventy-four." This coffin was placed directly in front of the pulpit from which Murray had so often spoken the words of eternal life. At two o'clock on the afternoon of the 8th of June, the doors were thrown open, when the spacious and venerable edifice was immediately filled, for an immense crowd had been in waiting to enter. The pews in the broad aisle were reserved for the members of the Massachusetts Convention of Universalists, who had been in session on the previous day, at Malden; and for a few of the companions of Murray in his early labors in Boston, who still lingered on earth. The immense auditory, the striking portrait of Murray hanging in front of the pulpit, the black drapery, the tears of the aged who remembered the man, and of the middle-aged and young who had heard of him,— but, above all, the mute coffin, shrouded in black, all conspired to make the scene deeply impressive. The choir rose and sung, "The Lord is risen indeed. He burst the bars of death, and triumphed o'er the grave," &c. Then prayer was offered, by an aged clergyman (Rev. Joshua Flagg) who had been a fellow-laborer with the departed. An eloquent discourse was preached by Rev. Sebastian Streeter, from the following appropriate words: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph."—Joshua 24 : 32. The sermon was very impressive; the speaker was deeply touched with his subject, and frequently gave vent to his feelings in bursts of impassioned eloquence. At the close of services, a movement took place towards Mount Auburn. Scores of chaises and light carriages proceeded directly to the spot, while the funeral procession was being formed. Fifty-two hackney-coaches followed the hearse, containing the members of the convention and the leading Universalists of Boston and the vicinity; and after these came a large number of barouches, the whole forming a procession of more than two-thirds of a mile in extent. Arrived at the gate of the cemetery, although a drizzling rain was falling, the procession was formed on foot, and moved to the grave. Standing on the very verge thereof, father Ballou, at the request of his brethren, delivered an impressive address, of which the following is the substance:

"Brethren and Christian Friends: The solemn occasion that has convened us in this rural cemetery, is so full of interest to the lovers of that all-momentous truth of the gospel which distinguishes us as a distinct denomination of Christians, that it really embarrasses the feeble mind of your brother to address you to-day. It was this circumstance which induced in him a very strong desire that some one of more adequate ability might discharge this duty.

"If, however, a profound veneration and regard for the services which were rendered to the cause of God and truth; to the cause of impartial grace, revealed in Jesus; to the cause of man's emancipation from moral darkness, and the servitude of error and sin, by our beloved Murray, give any claim to the right of addressing this assembly, this veneration and regard are my apology.

"To cherish and perpetuate the memory of those whom the wisdom of God has distinguished as benefactors of mankind, and to inurn their ashes in such a manner as to accommodate future generations with a knowledge of the spot where their mortal remains repose, seem to correspond with desires instinctive in man.

"But, while it becomes us, as men and as Christians, to comply with these reasonable demands, it behooves us, as the disciples of him who was meek and lowly of heart, to guard against the pageantry of pride, displayed in costly garnishings, and also against monkish superstition, which attributes efficacy and merit to that which is but dust.

"The laudable end which we should endeavor to attain, by preserving the memory of the dead, is embraced in those associations which such memory calls to our recollection.

"The American traveller, who visits the tomb of the hero and patriot whom we call the *father* of his country, can never read the inscription of the beloved name of WASHINGTON without having a crowd of recollections, embracing the events of that momentous conflict which led to the independence of our happy republic, press on his mind. These recollections directly tend to awaken and strengthen sentiments and resolutions favorable to the defence and perpetuity of those political institutions which are the purchase of that valor which won our independence.

"When, in future years, the believer in the faith we profess shall visit Mount Auburn, and shall read, on the monumental stone which shall invite him to this spot, the name of JOHN MURRAY, it will call to his recollection an assemblage of circumstances and events which distinguish the biography of that man whom God appointed to both plant and water, in these states, the doctrine which honors the Creator as the Father of the human race, and the Saviour of all men. These circumstances and events will suggest to his mind that adorable wisdom which ordains and directs the destinies of nations; and which was so wonderfully manifested in sending the apostle of Universalism into this country at that eventful period when the doctrine of political and religious freedom was about to gain the ascendency. The doctrine that all men are born free and equal, and its establishment in these states, in the liberal institutions of their governments, were to our faith what John, the forerunner of Jesus, was to the gospel. It brought down mountains; it elevated valleys; it made crooked things straight, and rough places smooth. The arm of religious intolerance and persecution had begun to feel that palsy which has now rendered it nerveless. Yet, on our departed brother it was able, in some measure, to gratify the malice of the enemies of truth, by making him and his kind friends in Gloucester and Boston feel its strokes of wrath, in such a manner as to sever the beloved preacher from their fond embrace, and to send him, in 1788, across the Atlantic, to avoid its fury. Soon, however, did the spirit of equal rights, and the petitions of the faithful, exert such an influence, in our state legislature, as to invite the servant of God to return, and to resume those duties to which Heaven had appointed him; the faithful discharge of which laid the foundation for the building of that cause which has since grown like the mustard-tree in the gospel, and operated like the leaven in the sacred parable.

"Having had, in my youth, considerable acquaintance with the brother whose remains we this day entomb, your humble servant can bear testimony to his zeal in defence of truth; his remarkable abilities, suited to the times and circumstances in which he labored; and the faithfulness which gave a character to his ministry.

"This faithfulness permit me, my brethren, to recommend as a pattern for us to imitate. And, as we have before our eyes this solemn memento of our own approaching dissolution, may it incite us to that watchfulness and perseverance which may entitle us, when our labors on earth shall cease, and our bodies shall slumber with the congregation of the dead, to be numbered among those who have been faithful to him whose right it is to say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

At the close, the speaker lifted up his voice in thanksgiving and prayer,—in thanksgiving, that God had blessed this land with the labors of John Murray, and that the cause which that eminent man had espoused in its infancy had been prospered abundantly under the smiles of a benignant Providence; in prayer, that God might bless the solemn services of the day to the moral improvement of all who were present. And then, after a benediction, the immense crowd dispersed to their homes.

SECTION XII.—INSTALLATION AT SANDY BAY.

On June 28th, Rev. Charles Spear was installed to the pastoral care of the Universalist society at Sandy Bay, Mass. Father Ballou yielded to the solicitation of his brethren there, and went down to attend the service. He preached the sermon on the occasion, from Jer. 31 : 14,—"And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." The prayer of installation and address to the society were by Rev. S. Brimblecom; the charge by the venerable Thomas Jones; the fellowship by Rev. J. M. Austin. In the afternoon, a sermon was preached by Br. Austin; and in the evening father Ballou preached again, from the notable words of the prophet Isaiah (45 : 23): "I have sworn by myself." A numerous congregation listened to these services.

SECTION XIII.—VISIT TO N. HAMPSHIRE AND VERMONT.

In the month of July or August, father Ballou made it a practice, if possible, to visit his relations in New Hampshire, or Vermont, or the western part of Massachusetts. He did so in the year 1837, with the intention of gaining a little relaxation from his labors. He informed no one where he was going, except his own family, that no appointments might be made for him. But, if the people learned he was to be among them, they were sure to solicit him to preach; and, it must be confessed, it was very difficult for him to refuse a compliance. This is fully evinced by the account of this journey, which we shall give in his own words:

"I left Boston on the morning of the 5th ult., in the stage, and at evening arrived at Richmond, N. H., the town of my nativity. Capt. Luke Harris, a near relation, and his amiable family, received me with their usual hospitality. It was my design on this journey to favor my state of health, by resting from public labors as much as could be consistent with duty. Accordingly, I had not informed any of my relatives and friends, in any place I proposed to visit, of my coming. Before I left home I had heard that Dr. Barber, who married my brother David's youngest daughter, was preaching to the Universalist society in Richmond. It was, therefore, my intention to visit him, and spend the Sabbath following with him and his congregation. But, on my arrival, I found that Dr. Barber had removed to Swanzey, and was preaching there and in Westmoreland, and that there was in Richmond no appointment for public worship of any denomination, except a small meeting of the denomination called *Friends*. This meeting of *Friends*, which forty years ago was somewhat numerous, has now, as I was told, become very small. But a few attend it, and that few consists mostly of aged people. Most of the descendants of those venerable and pious families which in former years constituted that meeting have, some by marriage and some by other means, either forfeited their birthright to the religious immunities of the order, or voluntarily resigned them, and mingled with the world. The numerous church and congregation of the Baptist denomination, of which my venerable father was pastor for many years, has far exceeded the old Friends in the work of decline. The church, as I was informed, has become entirely extinct. This information brought to my recollection a dream which I heard my father relate in his family when I was quite young. He had, for some time, been laboring with some of his church-members, for some disorderly walk; and there was one of the deacons of the church that had caused no small trouble. I never knew the merits of those cases of spiritual affliction; I was too young. But I knew that my father was much afflicted and sorely tried with the conduct of his deacon, and some of the members of the communion. In the midst of these troubles, my father related a dream. The substance of this dream was, that he stood looking at an oak-tree which stood in the road between our house and the next neighbor, a short distance; and, while he beheld the tree, it withered in his sight, and crumbled to pieces, and became level with the ground. Now, when my father told this dream, he made no application of it; but, such were the circumstances under which he related it, that its interpretation was fixed in my mind, and I was confident that the church would come to naught. Notwithstanding that church has become extinct, I was informed that of late a few individuals in Richmond and in Fitzwilliam have united in church relation, and have occasional preaching in the meeting-house where my father for many years officiated.

"My kinsman Harris is one of a respectable number of believers in the faith preached to Abraham; and it was his wish that I should consent to have notice go abroad that I would preach in the meeting-house the following Sabbath. Now came a conflict in my mind. I felt that I needed rest from labor; I knew, if I consented, I could not satisfy myself by performing an easy day's work. But there I was, in my native town, in feeble health, be sure; but even the feebleness of my health seemed to suggest to my mind that I might never have another opportunity to address the people of that town which is so dear to my memory. I consented, and the word was sent abroad. The Sabbath came; and the people came from all the towns adjoining Richmond; so that the congregation was very large. My strength held out through two lengthy discourses, which were listened to with an attention that indicated intense interest in the gospel of the grace of God. According to the instructions given by the Saviour, we may not suppose that the good seed all fell on good ground; but I have been informed since, that it was the opinion of a Baptist deacon, who only heard the morning's discourse, as he told others, that a thousand souls would be lost by that sermon. Could I feel as confident that my labors there were blessed to the spiritual benefit of any as I am that the deacon's opinion is erroneous, I would not ask for more assurance. Such were my feelings while sitting in that ancient desk where my father was wont to sit, and to stand and pray and preach to the people, that I should be glad to read a true description of them; but in this I am sure I shall never be gratified.

"As soon as my labors were closed in Richmond, a friend from Winchester took me into his carriage and conveyed me to that town, where at five o'clock I was enabled to deliver a lecture to a respectable congregation. Br. Woodhouse, from Brattleboro', Vt., was here. He had that day exchanged with Br. Clark, who labors to good acceptance in this town, where the Universalists occupy the meeting-house every Sabbath. The Orthodox have built themselves another house. After lecture, I rode with Br. Woodhouse to Brattleboro', fourteen miles, and found rest that night under his hospitable roof. The next day he was so kind as to convey me to my son's habitation, in Whitingham, Vt.

"Among the circumstances which contributed to my enjoyments while in Richmond, was that of the building a new meeting-house by the Universalists in that town. It is located in the centre of the town, and in a place to accommodate a large majority of the people. It is of a sufficient size, and in such a state of forwardness that it is expected to be finished in the coming November. May the spirit of heavenly wisdom direct all those measures which may result in the prosperity of the Redeemer's cause in that place!

"My son, Hosea Faxon, who ministers in Whitingham and Wilmington, on the Wednesday following my arrival at his house conveyed me to Monroe, in the edge of Massachusetts, where my brothers David and Nathan still live. We three are all that now remain of our father's family of eleven children. My brother David I found extremely sick; but he soon so recovered as to be able to reciprocate with me the pleasures of the visit. He was able to attend public worship on the Sabbath, where I preached to a very numerous congregation, consisting of nearly all the inhabitants of that town, and many from all the towns adjoining.

"The next Sabbath I went to Wilmington, with my son, and there preached two discourses to a very numerous congregation: people from nearly a dozen towns were there, and manifested a very deep interest in the word preached. From Wilmington I went to Halifax, where my son had an appointment at five o'clock. Here, again, I delivered a lengthy discourse to a numerous audience; and, after meeting, spent the night with Esq. Plumb and his very pleasant family. The next Sabbath I had an appointment in Marlboro', Vt. Before this Sabbath, my son, Massena B., who ministers at Stoughton, came with his private carriage to Whitingham, to visit his brother, and to bring me back to Boston. On Sabbath we attended at Marlboro', where the congregation was very numerous, consisting of people from all the towns in the vicinity. The town-house was the place of our devotions; and, although large, it was not sufficient to hold the people. Trial was made to obtain the Congregational meeting-house; but this favor was denied, though but a very few people attended at that house that day. After preaching two discourses in Marlboro', we rode to Brattleboro', where, at five o'clock, I delivered a lecture in the house where Br. Woodhouse labors with good success, to a respectable congregation. This night we were kindly entertained at the hospitable mansion of Mr. Beals, with whose amiable family we parted the next morning, and had a comfortable return to Boston, where we arrived on Wednesday P. M. I was thankful and glad to find my family and friends in usual health. My own health, I think, is sensibly improved.

"By the hasty sketch here given of this short journey, the reader is made acquainted with the cheering fact of the increase of the doctrine of impartial and efficient goodness. A few years ago no preacher of our blessed faith could have obtained, in the towns I visited, more than a very small congregation of hearers; and, in some of them, no convenient house in which to proclaim the glad tidings of great joy which shall be unto all people. Now the fields are white, ready for harvest. The time is fulfilled, and the kingdom of heaven is at hand. Repentance can now be preached in the name of Jesus with success. May God speed the work, and multiply faithful laborers in his service."

SECTION XIV.—ROCKINGHAM ASSOCIATION OF 1837.

Soon after, father Ballou went to Salem, N. H., to attend the session of the Rockingham Association of Universalists. The weather on the first day (30th) was unfavorable, but the audience was large: on the second day, the weather was better, and the audience was greatly increased. It became necessary to prop the galleries, and to provide temporary seats. On the first day, sermons were preached by Revs. W. C. Hanscom, J. G. Adams, Benjamin Whittemore, and a conference in the evening. On the next morning, Rev. S. Cobb, of Malden, preached; and, in the afternoon, father Ballou. "He spoke upwards of an hour" (to quote a record we made at the time), "in a *spirited*, moving, instructive discourse. We do not believe he could have spoken with more power and freedom thirty years ago, than he did on this occasion. On Thursday evening, another conference was held, more fully attended than that of the evening before; and it was one of the most powerful and thrilling meetings we ever enjoyed." At this session, and at the close of the morning service on the last day, Rev. J. O. Skinner, then settled at Holliston, Mass., was ordained as a minister of the Lord Jesus Christ. The ordaining prayer was by father Ballou.

SECTION XV.— IMPORTANT QUESTIONS ANSWERED.

Father Ballou was frequently called on to explain difficult points in theology and interpretation of the Scriptures. He never declined to impart any knowledge he possessed to such inquirers. He was ready to hear their questions and give them answers, which he did, not with a sense of superiority, not in an authoritative or a magisterial manner, but quietly, humbly and kindly. We say not this to praise him, but because it is true. Could all the answers he ever gave to the inquiries of others (friends and opponents) be collected into one volume, it would be a large and valuable one. These remarks have been drawn out by the circumstance that we have just fallen upon a request of some one signing himself "Alonzo." The care taken by father Ballou to answer honest inquiries, and the spirit in which he did it, will be here seen. He remembered how much he needed divine knowledge when a young man, and it made him desirous to assist others to the extent of his ability:

"Some person, I know not who, asks me to answer the following questions, and signs his name 'Alonzo.'

"1. 'In what year did the apostle John write his Gospel, Epistles and Revelation? Was it before, or after, the destruction of Jerusalem?' In relation to these questions, 'Alonzo' remarks as follows: 'A correct answer to these interrogatives, I think, has an important bearing upon those Scripture texts which relate to our Lord's second coming.'

"2. 'Is the word rendered *Resurrection* in the Bible susceptible of any other signification than literally coming forth from the grave?

"3. 'Your views on Titus 2 : 13. What did the apostle mean by the "glorious appearing of the great God, and our Saviour Jesus Christ"?'"

MR. BALLOU'S REPLY:

"To be able to answer all the foregoing questions correctly, and in a manner to place the facts on grounds of certainty, and beyond all doubt, requires more knowledge, by far, than I am possessed of, and resources and means of knowledge not within my reach.

"In relation to the year in which the apostle John wrote his Gospel, Dr. A. Clarke says: 'This Gospel is supposed by learned men to have been written about A. D. 68 or 70. By others, A. D. 86, and by others A. D. 97; but the most probable opinion is, that it was written at Ephesus, about the year 86.' In regard to the year in which John wrote his first epistle, the same writer says, 'The precise year it is impossible to determine; but it was probably written before the destruction of Jerusalem, and perhaps about the year 68 or 69, though some think not before 80.' As to the second and third epistles of John, they were, no doubt, what they purport to be, private epistles or letters to private individuals of the writer's acquaintance, in whose custody they probably remained until after their death. When or where they were written, no one knows.

"Concerning the book of Revelation, Dr. Clarke informs us that Wetstein supposes it was written a considerable time before the destruction of Jerusalem, and says that other learned men were of the same opinion. Although I would wish to treat with due respect the opinions of learned writers, so long as it remains a fact that they widely disagree in regard to the times in which certain books of Scripture were written, I may be allowed to say that I have for many years believed that no part of what we call the sacred writings was written after the destruction of Jerusalem. For this opinion of my own, I will here offer but two reasons. 1. In those Scripture writings which evidently class as the latest, there are many passages which to my mind clearly refer to the calamities which were soon to come on the enemies of Christianity, and to the enlargement of the immunities and privileges to be enjoyed by true and faithful disciples of Christ. 2. I find no passages in any of their writings which give any intimation that those calamities had come on the enemies of Christ, or that those enlargements had already been granted to the saints in Christ Jesus. Those events are spoken of as being held in expectation, and soon to take place.

"Of the word *Anastasis*, rendered *resurrection*, Donnegan gives the following explanation: 'The act of rising from a seat, or the ground; a starting up from an ambush; a rising up from sickness; *in Eccle. w.* resurrection, insurrection; *act.* resuscitation, erection; the reëdification of walls; expulsion, banishment; the subversion of the laws; destruction.' Parkhurst explains the same word thus: 1. 'A standing on the feet again, or rising, as opposed to falling. It occurs, though figuratively, in this view, Luke 2; 34, compare Isa. 8 : 14, 15. 2. A rising or resurrection of a dead body to life. Heb. 11 : 35, compare 1 Kings 17 : 21; 2 Kings 4 : 34. 3. A rising or resurrection of the body from the grave. Applied both to Christ and to men in general, whether good or bad. Acts 1 : 22; 2 : 31; John 5 : 29 (compare verse 28); Acts 24 : 15, &c.' It is probable that the Greek word under consideration has the same meaning in Luke 14 : 14 and John 5 : 29 as in Luke 2 : 34, though it is a fact that the Christian doctors have not so understood those passages. I have lately written on the passage in the fifth of John, and given my reasons for applying it to the fulfilment of the prophecy of Daniel. This was published in the *Trumpet*. The passage in Luke 14 : 14, I think our doctors must allow, if they will duly consider it, cannot fairly be applied to the future immortal state. It reads thus: 'And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.' If we are careful, we shall duly notice that this resurrection is the resurrection of the *just;* if the text meant what our doctors have supposed, it would refer to the resurrection of both the just and the unjust; for they themselves contend that the righteous and the wicked will all be raised at the same time. But the recompense mentioned in the text is to be received at the resurrection of the just; not at the resurrection of the unjust. Again; let it be duly noticed that this recompense is for having fed the poor, who were not able to return to their benefactors the like favor. Now, if those who feed the poor in this world are to be compensated with immortality and eternal bliss hereafter for their deeds of charity here, by what means are the poor themselves to obtain eternal felicity? The recompense mentioned in the text must surely be something which the poor can never obtain, and is that peculiar blessedness which those who give are entitled to. 'It is more blessed to give than to receive.'

"For the use of the word *Anastasis*, Parkhurst refers to the LXX. Lam. 3 : 62, and to Zeph. 3 : 8, and says, 'In both it answers to the Hebrew to stand up, rise, and in the former is opposed to sitting,' &c. The passage in Lamentations reads thus: 'The lips of those that rose up against me, and their device against me all the day.' That in Zephaniah thus: 'Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey.' We find this word in Acts 5 : 17, — 'Then the high priest rose up, and all they that were with him.' Again, verse 36, — 'For before these days rose up Theudas, boasting himself to be somebody.' These resurrections of the high priest and of those who were with him was a resurrection of the wicked, and was a wicked resurrection; and that of Theudas was also a resurrection of the unjust, and an unrighteous resurrection. The connection in which the word *Anastasis* is found will very naturally determine its meaning.

"The glorious appearing of the great God and of our Saviour Jesus Christ, mentioned by St. Paul to Titus, may mean the same as expressed to Timothy, 1 Tim. 6 : 14, — 'That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.' It would seem very improper to suppose that the appearing of Jesus Christ, here mentioned, is yet future. Timothy could not keep the commandment respecting his ministry any longer than he lived. But he was required to keep it, unrebukable, until the appearing of our Lord Jesus Christ. This appearing was an event which the disciples of Jesus enjoyed in the first age of the church, when Christ came as expressed by himself, Matt. 16 : 27, 28 ; Mark 8 : 38 ; 9 : 1 ; Luke 9 : 26, 27. Also, Matt. 24 : 30, 31, 50, 51 ; 25 : 31. To this appearing it is probable that Peter alludes, 1 Pet. 1 : 7.

"If the foregoing remarks and suggestions are such as to give 'Alonzo' any satisfaction, and can afford any profitable instruction, then shall I be abundantly compensated for my feeble attempt. A volume might be written on these subjects without exhausting them. How little, then, can be done in so short a communication as this!"

SECTION XVI.—INSTALLATION AT QUINCY.

On November 1, Rev. John Nichols, formerly of Watertown, was installed to the pastoral care of the Universalist society in Quincy, Mass. Father Ballou was present, and preached on the occasion, from Rom. 1 : 14—16. The installing prayer was by Rev. S. Brimblecom; charge by T. Whittemore; fellowship by Rev. A. A. Folsom; address to the society by Rev. H. Ballou, 2d, of Roxbury.

SECTION XVII.—DEDICATION AT RICHMOND, N. H.

This was the town in which Hosea Ballou was born. In the thirteenth section of this chapter we have given an account of a visit which he made to the place in July of this year. He informed us, in that account, that a Universalist meeting-house was being erected there, which would probably be ready for dedication in November. Facts verified the prediction; and, on the 20th of that month, at the very earnest request of the people, he left Boston, to officiate at the dedication of the new house. On his former visit he had preached in the old house, in the very desk in which his father officiated. He never afterward entered the old pulpit. At the dedication of the new house, people from all the surrounding region came together; they expected to hear the veteran on that occasion. But we will permit him to speak for himself. Here follows an account of his journey to the place, and of the religious conversation he had with a young Orthodox clergyman whom he met on his arrival. The day of dedication was pleasant; the aged speaker, standing in the town of his nativity, felt a deeper degree of interest than was usual on such occasions; and, with an overwhelming congregation before him, among whom he saw a few of his old associates, and scores of the descendants of such as had passed away, he had to be on his guard, lest the excitement of the occasion should unfit him for the duties he was to perform. But let these circumstances be described in his own words:

"On Monday, the 20th Nov., I left Boston at four o'clock A.M., and had a safe passage to Richmond, where I arrived the same day, about seven in the evening. I stopped this night with Mr. George Buffum, who, with his family, gave me kind and comfortable accommodations. I found at Mr. Buffum's a young clergyman from the institution at Andover, who was a boarder in this family. It seems that he was sent by some missionary board, to bestow on the inhabitants of Richmond such labors of love as he was enabled to bestow by the light, the wisdom and the grace, which he had acquired at the theological institution where he had completed his studies. This young man appeared to be pious and sincere, and doubtless will do all the good which lies in his power. In the conversation which we held together, he gave me to understand that the case of the sudden death of a person when actually engaged in some criminal act, or in a state of intoxication, formed in his mind a very serious objection to the supposition that such a man could be happy immediately after death. This is a case which I very frequently meet with in my travels. I gave him to understand that I possess no information respecting the immediate state after death of any person, any further than what is stated in the Scriptures, which inform us that at death the dust returns to the earth as it was, and the spirit unto God who gave it. But my young friend was very earnest to know how it could possibly be that such a person as above described could be received into the enjoyment of the divine favor. I found that my ignorance about the immediate state of the dead availed me nothing. I endeavored to offer a plea on the ground that the case he had brought was not spoken of in the Scriptures; but this I found to no purpose. I then asked leave to state another case; and asked, in my turn, what he thought would become of a regenerated man, say a good minister, who should be overtaken and so overcome by some vile temptation that he should commit some very sinful act, and die while he was performing it? He replied by telling me that I never was knowing to such a case. To this I replied, that he was never knowing to such a case as he had stated, but that the case I had stated was just as much within the circle of supposition as was the case he had proposed. With a hope of opening his understanding to my views, I asked him to consider the case of Saul, who persecuted the church of Christ, and was exceedingly mad; and who in his madness was on his journey to Damascus when the Lord Jesus met him. Was this mad persecutor in a fit condition to be received into the divine favor? Just as he was, Christ met him, and, taking him just as he was, made him a minister of the new covenant. With these facts before us, have we any reason to suppose, that if Saul had died a persecutor, he would have been any more unfit to be received into divine favor than he was while alive? This subject was here dismissed, after I had remarked that I had often noticed that people who thought themselves righteous had great concern about the unhappy condition of the wicked.

"We had a short conversation on the Trinity, in which he endeavored to state this mysterious doctrine so that I could understand it. But this labor seemed to be lost; for, when I came to ask him whether there was anything in the Father which was not in the Son, he replied that there was not; and when I asked him if there was anything in the Son which was not in the Father, he said there was not. Then the conclusion followed, if one of these was the Father, so was the other; and if one of these was the Son, so was the other!

"On the subject of the native and entire depravity of infants, and their opposition to God, he did not succeed to give me any light. He was not able to show me how an infant could be opposed to something it knows nothing of, or be accountable for that in which it was never an agent. It seems that these divinity scholars are sent out but poorly prepared to enlighten the people into those subtle mysteries which they themselves do not understand.

"My journey to Richmond was in compliance with a friendly request that I should be present at the dedication of a new meeting-house which the Universalist society in that town have erected this past season, and deliver the sermon on that occasion. The day following my arrival I spent at the hospitable mansion of my kinsman Harris, where our ministering brethren are always sure of finding a pleasant home and warm-hearted believers in the boundless goodness of God, and who add to their faith the virtue of obedience.

"Many people were not a little anxious that the 22d, the day on which the dedication was appointed, might be pleasant. And such God was pleased to make it. This was a happy circumstance to a larger congregation than ever before assembled in the town. It was thought that about two-thirds only of the assembly could possibly crowd into the house, filling the porch and the aisles.

"To me the occasion was of the deepest interest, calling up an immense assemblage of circumstances relative to the place of my nativity; and such were my feelings that it required all my fortitude so to manage as not to be embarrassed. The following order of service was observed on this occasion: 1, A voluntary by the choir; 2, Reading of the Scriptures, by Br. Clark, of Winchester; 3, Introductory prayer, by Br. Flagg, of Dana; 4, Hymn; 5, Dedicatory prayer, by Br. Barber, of Swanzey; 6, Hymn; 7, Sermon, by Br. Ballou, of Boston, from John 4 : 24; 8, Concluding prayer, by Br. Woodhouse, of Brattleboro', Vt.; 9, Anthem; 10, Benediction.

"The attention given to these services, by as dense an audience as I ever saw, evinced the deep interest the people felt in the cause which was to be promoted by them. The choir gave evidence that our heavenly Father has been bountiful in the gift of excellent voices, and that the pains which have been taken to cultivate them in the art of singing has not been in vain. They were led by Mr. Hunt, of Winchendon, who did justice to the trust reposed in him; while the instruments of music gave proof that the hands of masters were there.

"The house our friends have erected and dedicated to the worship of the one living and true God is a neat and handsomely-finished edifice, fifty-two feet by forty, containing fifty-six slips, which will seat about eight persons each, with a most commodious singing-gallery, and a desk handsomely constructed and beautifully ornamented. This house has a handsome belfry and a good-sounding bell, the first with which the town was ever favored. Under the roof of the house is constructed a convenient and spacious vestry, twenty feet wide and fifty-two long.

"We enjoyed on this occasion a second service. Br. Woodhouse delivered the sermon, from Isa. 55 : 2. The house was well filled, and the audience were entertained with arguments as clear as light, simple as truth, and as forcible as demonstration. The introductory prayer was by Br. Bailey, who has recently commenced preaching.

"A sale of the slips in this house was effected on the day following the dedication. They were nearly all sold when I left, and it was thought that very few would be unsold at the close of the day.

"I was glad to find a disposition among our friends in Richmond to maintain and enjoy the stated worship of God in their house; but I fear, as the town is divided, their strength will not equal their wishes. About three-quarters of a mile south of the new house, another is now in building, which is to be called a Unitarian meeting-house. These two houses will so divide the town as to render it burdensome to maintain public worship the whole of the time. There is now, also, a new Baptist church lately formed, and this makes a third division; while there is still means in operation to introduce Orthodoxy among this people. Happy would it be if all the inhabitants of the town could be united in the spirit of Christ, and could meet together to worship the Father of mercies in spirit and in truth.

"On the 24th I returned, in comfortable health, to my family, by the blessing of an ever-watchful and kind Providence."

SECTION XVIII.—DEATH OF DANIEL RUGGLES, ESQ.

Daniel Ruggles was one of the early Universalists in Hardwick, Mass., and perhaps the first man who made a profession of a belief in Universalism in that town. Father Ballou said:

"It is believed that he was the first in the town of Hardwick who openly professed this faith. He was one of the few who so long ago had moral courage to let this light shine amidst the surrounding darkness which then covered the people. In consequence of his honest confession of his belief, and the boldness and ability with which he was constantly ready to defend it, he was extensively known. And as he was in easy circumstances, and generous in his house, he was visited often by the clergy, who made many attempts to refute the arguments with which he supported his religious views; but they always found him ready, and fully furnished with Scripture weapons to maintain his ground. He was naturally endowed with a strong and penetrating mind, and he took great pains to look into the reason and nature of theological questions, and also made himself acquainted with the different creeds of the churches, and the various methods by which the clergy endeavored to support them. Possessed of these advantages, he was able to contribute much in disseminating the truth, and in advancing that cause which has now obtained such an extensive and prominent establishment in the Christian community. A little time before his death, the reverend pastor of the Orthodox church in Hardwick called, as a friend and neighbor, to inquire how the Esq. was; the sick man, believing that he was soon to depart out of this world, observed to the minister that there had been many instances in community, when professed Universalists died, that reports were immediately circulated that they renounced their sentiments before they left the world; but that he hoped no such report would be circulated concerning him after his death."

Daniel had a brother who survived him, one of the most amiable of men. Kind, discreet, frugal, he lived and died an honor to his profession. We refer to Mr. Constant Ruggles. Speaking of him, as surviving, father Ballou said:

"In the surviving member of that family the good cause of truth has a firm believer and defender; one who is able to instruct others, and who adorns his Christian profession with a corresponding moral life; and we are happy to add that the sons and daughters of the deceased are warm friends and supporters of the faith in which their beloved father lived and died."

When Daniel Ruggles found that his sickness was unto death, he gave special directions that his funeral should be attended by father Ballou; and we should judge from the following, that perhaps even the text was selected by the dying man:

"On the first day of March I attended the funeral, agreeably to the request of our departed brother before he died. The congregation was numerous; and I addressed them as directed, from the 40th chap. of Isaiah, 1st v., — 'Comfort ye, comfort ye my people, saith your God.' The facts suggested by the text are the following: 1st. God has a people. 2d. God's people are so circumstanced that they need comfort. 3d. It is the will and command of God that comfort should be communicated to his people. 4th. There are in the treasures of divine truth ample resources from which an abundance of comfort may be drawn."

Father Ballou went on to treat of the matters mentioned in the paragraph just quoted, as follows:

"Our first question is, Who are God's people? It is generally believed and argued that the righteous only are the people of God. If the speaker should be able to prove that the wicked are God's people, an important object will then be obtained. This whole congregation will then realize that they all belong to God, for you all acknowledge that you are wicked. If you are wicked, and if the wicked are not God's people, then you are not his people; and, if not his people, owe to his requirements no obedience. But how, let me ask, can we be sinners against God, if we owe him no obedience, not being his people? It will be seen that the fact of which we are conscious, that we are sinners, is clear proof that we belong to God, and are his people. By the prophet Jeremiah, God says, 'My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' We are here certified that God's people had committed two evils; they had forsaken him, and employed themselves in creating means to procure enjoyments which afforded none. These two evils comprehend all the sin ever committed in the world. This portion, then, of the divine word shows very clearly that those who commit evil are God's people. Will the New Testament corroborate this fact? The angel said to Joseph, speaking of the birth of Jesus, 'Thou shalt call his name Jesus, for he shall save his people from their sins.' Jesus could not save his people from their sins, if they were not sinners. The prophet says, 'Have we not all one

Father? hath not one God created us?' This shows us that God is the father of all whom he has created.

2. What are the circumstances which render it necessary that mankind should be comforted? We find an answer to this question in the condition of our mortal existence. All that is desirable on earth is fading and transitory. All the endearing ties of nature must soon be severed. Parents behold the rose on the cheeks of lovely, healthy children, but know that this beauty must soon fade and disappear. They know that they must soon be taken from those they love, or be left to mourn over their ashes. See the fond pair, the husband and wife. Well do they know that the hour is approaching when the silken bands which now unite them must yield to the mortal stroke. The affectionate children, who behold, with rapturous delight, the smiling countenances of their fond parents, know that this delightsome vision will soon vanish. Brothers and sisters know that the precious gems of the family circle must soon drop away, and all the sweet delights of love must be blighted. And what are wealth and honor, but vanishing dreams? All, all will soon be gone. Who can realize all these solemn realities, and not feel that comfort is wanting? But there is one other consideration, which still louder calls for comfort. We are sinners. We have committed evil in the sight of God. Our own consciences bear this severe testimony. In view of our sins, do we not necessarily inquire whether there is hope of mercy for us? How many unhappy men and women have despaired of divine forgiveness, and died most wretched! Surely the sinful need comfort; surely dying mortals need consolation.

"3. From what source can comfort be drawn? God gives the command, 'Comfort ye, comfort ye my people.' In his epistle to the Hebrews, the apostle says, 'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec.' That we may understand who the apostle means by the heirs of promise, we must turn to the promise itself, which reads thus: 'In thee and in thy seed shall all the nations of the earth be blessed.' This promise, which was several times made to Abraham, was confirmed by the oath of God, not only to him, but to Isaac and Jacob. Thus we find that all the families of the earth are the heirs of promise. St. Paul, when preaching at Antioch, used these words: 'And we declare unto you glad tidings, how that the promise which God made to the fathers, he hath fulfilled the same unto us, their children, in that he hath raised up Jesus again.' We are hereby taught that in the resurrection of Jesus all nations of the earth are blessed. The apostle, in another place, has said, speaking of Christ: 'Who was delivered for our offences, and was raised again for our justification.' Again, to the Galatians, he says: 'The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' Again, to the Romans: 'Therefore, as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.' Thus we find that in a risen Saviour there is a fountain of comfort. Well did Jesus say, 'Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls; for my yoke is easy and my burden is light.'

"In the dispute which the divine Teacher held with the Sadducees of his day, on the subject of the resurrection, he told them that they erred, not knowing the Scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven; and that they could die no more; but were the children of God, being the children of the resurrection. And he further assured these unbelievers that God is not the God of the dead, but of the living, for all live unto him. Thus did Jesus teach. He did not inform the people that some in the resurrection would be the children of God, and that some would not; but that all who shall be raised are the children of God. It may be that some may object, and say that after the general resurrection there is to be a general judgment; and that then men are to be rewarded according to the deeds done in this life. In reply to this objection we say, that when Jesus taught his disciples concerning his coming to judge and reward men according to their works, he did not speak of a resurrection, but told them that some of them would live to see him come for the purpose of rendering to every man according to his works. Let it, then, be understood, that when Jesus spake of the resurrection he said nothing of judging men, and when he spake of judging men he said nothing concerning the resurrection. In St. Paul's labored discourse on the subject of the resurrection, recorded in 1 Cor. 15th, he is remarkably particular to state many important facts, but says not one word about any judgment, or of rewarding men according to the deeds done in this life. He says: 'For as in Adam all die, even so in Christ shall all be made alive. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. . . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' But, in all he says on this transcendently-glorious subject, he makes no mention of a day of judgment, or of rewarding men according to their deeds.

"As Christ has brought life and immortality to light through the gospel, he has opened a door of hope for all men. Here is the fountain from which comfort may be drawn. Let us not feel as it seems the disciples felt when they thought their store of provisions was too small to set before the multitude. They might have been covetous, and might have feared that they should stand in need of all they had for themselves; but Jesus said, These need not depart; give ye them to eat. And, by his blessing, there was more than enough for all. May we not believe that in the gospel of the grace of God there is an infinite fulness? My friends, you are invited, one and all, old and young, male and female, to come to Christ. Do you say you are sinners, and are not fit to embrace him? We say, in reply, 'Behold the Lamb of God, that taketh away the sin of the world.' Hearken to his words: 'I came not to call the righteous, but sinners, to repentance.'

"The mourners on this occasion are recommended to the comforts and consolations of the gospel. God is willing more abundantly to show the good things of his word to the heirs of promise. He wills our strong consolation. This respected and numerous audience are requested to receive the comfort they need, and to put their trust in him who is our Father and everlasting Friend."

SECTION XIX.— INSTALLATION AT SOUTH READING.

On Wednesday, 2d of May, Rev. Henry Jewell was installed to the pastoral care of the Universalist society in South Reading. Father Ballou was present, at the invitation of his brethren, and preached on the occasion; text, Rom. 10: 13—15. The services were held in the new town-house, as the present Universalist meeting-house had not then been built. The day was favorable, and a large concourse of persons were in attendance. Present with father Ballou to assist in the services, were Rev. J. C. Waldo, of Woburn, who read the Scriptures; Rev. C. Spear, who offered the introductory prayer; Rev. L. R. Paige, who offered the installing prayer; Rev. S. Streeter, who gave the charge; Rev. J. G. Adams, who tendered the fellowship of the churches; and T. Whittemore, who gave the address to the society.

SECTION XX.— IMPORTANT QUESTION CONSIDERED.

The following question was proposed for consideration, signed by several persons, who considered themselves inquirers after truth: "*Suppose a man commits murder and instantly murders himself, where does he receive his punishment? or how can he receive it in this life?*" Father Ballou said, in reply:

"It may be beneficial to make use of a number of queries, relative to this general subject, for the purpose of liberating the mind of the reader, and inquirer after truth, from the narrow circle in which it has been confined. Respecting almost all points of controversy in theology, the mind labors under no small embarrassments, on account of its confined situation, being limited to a few thoughts which are merely of a superstitious character.

"1. In what does the punishment of sin consist? If this question be answered according to the common doctrine of the church, which doctrine has been venerated for ages, we shall at once see that no sin is adequately punished in this life, or in the lifetime of the sinner; for the only adequate punishment for sin is the pains of hell in the future world and forever. Now, if a future, eternal state of torment, in a lake of fire and brimstone, is the only just punishment for sin, it is certain that no sinner while in this life receives a full recompense for wrong-doing. It is, then, evident that there is no need of supposing that the murderer instantly murders himself, in order to make out that he does not receive his punishment for the murder in this life; for if he should live ever so long after committing murder, he cannot receive his punishment in this life. He must go into the other world, and there suffer the pains of hell forever, or never receive the due reward of his deeds. Thus we see we must, in order to make any sense of the question at the head of this article, give up the old notion about the punishment of sin, and go in search of some other.

"If we assume that the punishment of sin consists in the just retributions which, under human laws and governments, are inflicted on those whose crimes are detected and punished, then we necessarily bring ourselves to the conclusion that sin is punished in this life; for human laws do not extend beyond it. If this be granted, the murderer who, as soon as he kills his fellow-creature, takes his own life, has by this act escaped the punishment of the crime of murder, because he is no longer liable to human adjudication.

"But it will undoubtedly be contended on all hands that the sinner in the sight of God is amenable to that all-searching law of our moral nature, from whose scrutiny there is no hiding, and from the sword of which there is no escape. This granted, we again call up our question; we ask again, In what does the punishment of sin consist? Can we find a better answer than the one given by St. Paul in the following words: 'The wages of sin is death'?—Rom. 6 : 23. But what does the apostle mean by death, which is the wages of sin? See Eph. 2 : 1,—'And you hath he quickened, who were dead in trespasses and sins.' 'Sin, when it is finished, bringeth forth death.'—James 1 : 15. 'We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death.'—1 John 3 : 14. These Scriptures fully answer the question under consideration. The punishment of sin is that death which is its wages, and in which he who loveth not his brother abideth; and from which the spirit of truth quickens those who receive it.

"2. Are we not, now, fully prepared to answer the question which heads this article? 'Suppose a man commits murder, and instantly murders himself, where does he receive his punishment? or how can he receive it in this life?' The answer, which is fully given by the plain testimony of the passages we have above quoted, is, the murderer receives his punishment where he commits his crime; he receives it when he commits it, and he cannot receive it where and when he is not a sinner. It is believed that this answer is direct and full, and perfectly consistent with every matter of fact which relates to the case.

"3. With a hope to shed still more light on the subject, and on the minds of those inquirers after truth who sent the question, another question respecting the murderer is here presented. Suppose a man commits murder, and is instantly quickened by the spirit of truth, brought out of darkness into God's marvellous light, falls at the feet of Jesus, feels the cleansing power of divine mercy washing away his sins, resigns his soul to God, and receives that heavenly love and peace which the gospel gives, where will he be punished for the murder which he has committed? or how can he receive it in this life? Let the inquirer after truth carefully consider this question. Let him keep his thoughts on it until he becomes satisfied that he has arrived at its just solution. The murder is committed, and immediately the murderer is brought to sincere repentance, and to the enjoyments of that peace which is found in the belief of divine forgiveness. But, has he been punished for the crime of murder? If he has not, will this punishment be inflicted on him now he has repented and found forgiveness? How are these queries to be solved? Let us try if there may be found some divine declaration respecting this subject. 'But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live.'—Ezek. 18 : 21, 22. Thus, we have divine authority for believing that after the sinner is converted from the error of his ways, and has turned to the Lord, he is not to be punished for his former transgressions. But this man committed murder, and the question now is, Has he been punished for that sin? We find he is not to be punished for this murder, now he has turned from his iniquity. There seems to be one way to settle this question, and that is by allowing what both Scripture and experience teach concerning it. While a man is a sinner he abideth in death, which death is the wages of sin.

"4. Let us look at a particular case. Saul of Tarsus was a wicked blasphemer, and a persecutor of Christ and his church. When he was on his way to Damascus, for the wicked purpose of murderous persecution, he was converted from his wicked ways and brought to repentance. He was not punished after his reformation; then surely he was punished before, while he was an evil-doer. He knew, by woful experience, that the wages of sin is death, and he could bear witness to the fact. He knew that there is 'tribulation and anguish upon every soul of man that doeth evil,' and he testified accordingly.

"Finally, let us ask, for what purpose is the question so often urged on those who believe what both Scripture and experience testify, that sin is punished when and where it is found, and as long as it lasts, and no longer? Is the subject of this question treated on in the Scriptures? Does the word of God anywhere state a case like the one stated in this question? This will not be contended for. Do we expect to know more about such things than God has seen fit to reveal? It is confidently believed that he has shown us what is good, and that all he requires of us is to 'do justly, love mercy, and walk humbly with him.'"

CHAPTER XXII.

VARIOUS MATTERS; VIEWS OF ATONEMENT; LAYING CORNER-STONE; THE LAST DAY; PREACHING ON DIFFERENT OCCASIONS.

FROM JULY 1838 TO JULY 1840.

SECTION I.—SENTENCE OF A. KNEELAND.

WE have shown that Rev. Abner Kneeland joined the Universalists in 1803 (vol. I., p. 177). He was ordained at Langdon, N. H., in October, 1805 (vol. I., pp. 253—255). He removed to Charlestown in the summer of 1811, and became pastor of the infant Universalist society there, which was then engaged in the erection of a house of worship. With a characteristic instability, he tarried in that place two or three years only, when he removed to Salem, married a widow of some property, went into secular business, grew doubtful about the truth of Christianity, attacked the Christian religion, which Mr. Ballou defended successfully against his arguments (vol. II., pp. 112, 113—126), failed in his mercantile pursuits, and abandoned them. He professed to have his confidence in Christianity restored, and removed to central New York, in the character of a clergyman, where he remained but a short time. Thence he went to

Philadelphia, and became the pastor of the First Universalist society there. Perhaps he really thought, on the whole, that he was a believer; yet his infidel propensities still controlled him; and, although a professed Christian pastor, his labors had the effect to unsettle the faith of his hearers. His usefulness at Philadelphia being at an end, he removed to New York, and took charge of a society. Thenceforth his course was downward, downward. He plunged from depth to depth in unbelief:

> "And in the lowest depth a lower deep,
> Still threatening to devour him, opened wide."

From New York he came to Boston, and drew together a congregation at the old Federal-street Theatre, which continued to meet for some time. He commenced a paper, also, entitled the *Investigator*, that outlived him. In this paper he assaulted Christianity and all revealed religion, and, in fact, the very being of a God, and advocated the wildest, strangest and most demoralizing notions. He was, unfortunately, indicted by the grand jury of the county of Suffolk for blasphemy,—an event which preserved him a year or two from falling into utter insignificance. It furnished him his capital in his intercourse with the world for some time. He was tried again and again, and finally was convicted and sentenced to sixty days' imprisonment in the common jail, for denying the existence of a God. We have brought these facts together, that we may have occasion to say that father Ballou always pitied Abner Kneeland. He had no sympathy for his infidelity, but he pitied him as a man and as a lost brother. He had once drawn him out of the vortex of unbelief, and placed his feet upon a sure foundation; but his giddy head brought him down again. Father Ballou could not forget him when he was in jail. He visited him, counselled with him, sympathized with him, and sought to make his dungeon pleasant. He had labored with him in early days; journeyed with him; they had taken sweet counsel together, and walked to the house of God in company. Now that he was in darkness, father Ballou would not forsake him, but appeared often at his cell; and the officers never hesitated to admit the aged man, whom they knew so well, and who came always upon an errand of mercy.*

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* As this is the last time we shall mention Abner Kneeland in these volumes, we will take occasion to say that he left Boston in March, 1839, for the territory of Iowa, from which he never returned. He tarried in Boston several months after the expiration of his sentence; but the excitements of the prosecution were passed, and his congregation, which had already removed to a smaller hall, dwindled to a few persons. In giving his reasons for removal to Iowa, he said, "I found by remaining longer that I should not only consume what little I had, but should be under the necessity of consuming that which properly belongs to others. Hence I thought, if I *must* go, I had better go while I had something to go with, and should be able to do something for my family when away, than to wait till all was expended, so as to have nothing to go with, and at the same time be too old to help either myself or family anywhere else." He advised his congregation to keep together as long as they could; and, if they were obliged to break up, he thought they had better disperse among the Unitarian congregations. "The Unitarians," said he, with a poor judgment, "are nothing more than a fashionable kind of deists, believing, perhaps, more in 'the God of the statute,' than in any other God distinct from nature; but they have little to say in their preaching about heaven or hell, God or devil, in a way by which anybody can tell what they mean, while, as I am told, they deliver many good moral lectures." The wife whom Mr. Kneeland had married at Salem (his second wife) was deceased; he was married a third time to a Widow Rice, and with her he migrated to Iowa. A short time after arriving there, he was cut off by bilious fever.

SECTION II.—N. H. CONVENTION OF 1838.

This body met at Walpole, N. H., in June. Hon. Joseph Healley was appointed moderator. Father Ballou preached the last sermon on this occasion. The congregations were large. More than two hundred Christians sat down to the communion-table on Thursday morning. At this session, Rev. A. A. Miner, then of Unity, N. H., received a letter of fellowship. Little did Father Ballou think at that time that Mr. Miner would be settled a colleague with him, and would preach at his funeral.

SECTION III.—A SABBATH'S SERVICES.

The following record of a Sabbath's services, made by father Ballou's own pen, is worthy of preservation in this place. It may be entitled "The Events of Yesterday:"

"Yesterday was the fifth Sabbath of July, 1838. The day was very warm; and our assemblies in School-street, though respectable, were not as large as usual. In the morning I offered some doctrine, and some exhortation, which I found suggested by the following passage: 'Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us.'—Isa. 26 : 12. Among other doctrinal ideas taught by this passage, it was suggested that the divine Being acts consistently when he ordains anything by making use of such means as will accomplish his purpose. If, therefore, he ordains that men shall enjoy peace, he takes measures in relation to their conduct or works which will secure the gracious end in view. In exhortation, the congregation was advised not to expect peace in themselves nor with others, until God, by his wisdom and spirit of grace, should work in them both to will and to do of his good pleasure. As there is no peace to the wicked, we must become righteous before we can enjoy it.

"In the afternoon, the text was found in 2 Cor. 3 : 18, — 'But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.' The theme on which the apostle was writing, and in relation to which he penned the text, was a contrast between the law dispensation and the gospel. The former he calls a ministration of death and condemnation; the latter he calls a ministration of the spirit and of righteousness. He allows that the ministration of death and condemnation was glorious, but says it had no glory when compared with the more excellent glory of the ministration of righteousness. A mistake into which the doctors of the church have fallen was pointed out. They, by some means, have supposed that the law dispensation was a ministration of what they call *eternal death.* On account of this error, they have had eternal death before their eyes continually, and they have taken care to hold this painful object before the eyes of the people continually. Now Moses, with all his righteous severity, never spoke of eternal death, nor did he once utter a curse on the transgressor which extended into a future state. But it has been the same with our doctors as if Moses had denounced eternal death, for they have so understood him, and have so preached him; and they have had this image so constantly before their eyes, that their hearts have been moulded into the same image. And they have held this image so constantly before the eyes of the people, that their hearts are moulded accordingly, so that both preacher and hearers seem now to prefer the doctrine of *eternal death* to the ministration of righteousness!

"The text supposes that the effect of steadily beholding the glory of the Lord, as that glory shines forth in the gospel, the beholder is changed into the same image, as by the spirit of the Lord, from the glory of the ministration of condemnation, to the greater glory of the gospel.

"This brings us to consider the effects of example. While people have had the horrible picture of eternal torments constantly before their eyes, they have become hard-hearted, and revengeful, so that the thoughts of the endless sufferings of their fellow-creatures gave them no uneasiness; but let the lovely vision of mercy and divine forgiveness be clearly presented to the mind, its glory is so bright, its attractions so soft and yet so strong, that the heart of the beholder soon becomes changed into its lovely image, so that the thoughts of former notions and views are truly horrible.

"The subject was illustrated by a number of facts, and, among others, that of the effects of example on the hearts of children by the conduct and government of parents in the family circle. While children who are treated harshly, morosely and cruelly, generally imbibe a corresponding spirit and disposition, and are apt to treat each other as their parents treat them, such as are favored with parents more wise and discreet, more tender and kind in their government, will imbibe a spirit and disposition like the example before them, and will love and treat each other kindly."

SECTION IV.—VIEWS OF ATONEMENT.

We have shown that Mr. Ballou, very early in his ministry, adopted proper opinions concerning the great subject of atonement. He was one of the earliest divines in the country who took correct views in that matter. (See vol. I., pp. 85, 86, 93, 94, 96—99, 190—236. To the hour of his death, he wavered not. In August, 1838, he reviewed the section concerning atonement, in the Presbyterian Confession of Faith. See the following:

"THE ATONEMENT.—The 'Presbyterian Confession of Faith' thus explicitly sets forth the doctrine:

"'The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up to

God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.' — p. 44.

" 'Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.' — pp. 55, 56.

"Q. 38. 'Why was it requisite that the mediator should be God? A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercessions; and to satisfy God's justice, procure his favor, purchase a peculiar people, give his spirit to them, conquer all their enemies, and bring them to everlasting salvation.'

"The foregoing quotations from the Presbyterian Confession of Faith seem to present some subjects which are not so plain to the common understanding of people as it seems necessary they should be, if belief in them be necessary.

"1. This confession maintains that the Mediator, the Lord Jesus, is God. Notice the question, 'Why was it requisite that the Mediator should be God?' and see the answer, 'It was requisite that the Mediator should be God, that he might sustain,' &c. Let all this be allowed, and then we ask whether the writers of this confession, in place of saying, 'The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal spirit offered up to God,' &c., might not with equal propriety have said, God, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up to himself? &c. If he who offered up himself to God was God, then God offered up himself to himself!

"2. If God, through the eternal spirit, offered up himself to himself, we again ask why, in place of saying 'hath fully satisfied the justice of his Father, the writers of the confession might not have said, hath fully satisfied his own justice? If the Mediator was God, and if by offering up himself he satisfied the justice of God, then he satisfied his own justice by the offering up of himself to himself!

"3. Why might not these writers of the confession, in place of saying 'for all those whom the Father hath given unto him,' have said, for all those whom God hath given unto himself?

"4. Why might not these writers, in place of saying, 'that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death,' &c , have said, with as much propriety, that he might sustain and keep the human nature from sinking under his own infinite wrath?

"5. If God was in possession of an infinite wrath, who were the objects of this wrath? Will it be said that the world of mankind, being sinners, were the objects of this infinite wrath? But how can we make this agree with the divine conduct and declarations? Jesus, for the purpose of enforcing the duty of loving our enemies, presents the conduct of our heavenly Father, in sending rain and sunshine on the evil and on the good, on the just and on the unjust, as an example for our imitation. Moreover, the blessed Jesus said, 'God so loved the world that he sent his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.' St. Paul says, 'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.' And the apostle John says, 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' Here are full and plain declarations of the love of God towards sinners, and a world of sinners; but where do we read of this infinite wrath of God towards those whom God loves, and to whom he has commended his love through his beloved Son?

"6. In saying that the Mediator is God, it seems that the writers of the Confession of Faith have contradicted the plain testimony of divine inspiration. St. Paul says, 1 Tim. 2 : 5,—

'For there is one God, and one Mediator between God and men, the man Christ Jesus.' On the day of Pentecost, Peter said, 'Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you,' &c. Can we reasonably believe that, when Peter was filled with the Holy Ghost, he would have called Jesus a man, if in fact he was God?

"7. With the absurd statements which this confession presents placed before our eyes, what can we think of the situation of thousands who are taken into churches on subscribing to them? Many thousands of men and women, and even children, who know neither one thing nor another about the confession, adopt it as their religious creed, and are admitted to the sacred communion on their profession of it!

"8. By what authority have the divines of the Presbyterian order compiled their Confession of Faith? Have they a right to compile a set of articles, and call it a confession of faith, and require subscription to it as a test of Christian fellowship and communion, when they and the world know that their confession of faith cannot be expressed in the language of the Scriptures? Where in all the Bible shall we find such declarations and statements as we have quoted and noticed from their confession? By such a total disregard of the divine word, and by setting up their own wisdom in place of the wisdom of God, they have been but too successful in drawing people from the teachings of the holy Scriptures, to listen and give heed to themselves. Well did Jesus caution his disciples to beware of the doctrine of the Pharisees and of the Sadducees; and it seems equally necessary that people should now be cautioned against the doctrines and creeds of men, who set at naught the word of God, making no other use of the Scriptures than to make the ignorant believe that their articles of faith are according to them, when they must know that in their language these doctrines can never be expressed.

"9. Is it not greatly to be desired that divines of the different denominations should so far humble themselves as to resign their different and conflicting creeds and confessions, and accept of the holy Scriptures as their guide in faith and in practice? Then would the church be one; and her light would convince the whole world of the truth."

SECTION V.— LAYING A CORNER-STONE.

On Tuesday, 14th of August, at six o'clock in the morning, the corner-stone of the house of worship for the Fifth Universalist society, was laid. This society has been described already as holding its meetings in Boylston Hall. The services on the morning referred to were as follows: A very fervent prayer was offered by father Ballou. An address was then delivered by Rev. O. A. Skinner, pastor of the society, which was very appropriate,— elevating and cheering to the hearts of all present,— in the course of which he pointed out and described the parchments and publications to be deposited in a cavity in the stone. A prayer was offered by Rev. S. Streeter, and an appropriate hymn was then sung in Old Hundred. The morning was beautiful, a large assembly was present, and everything conspired to diffuse gratitude and joy through the assembly.

SECTION VI.— LAYING ANOTHER CORNER-STONE.

On Thursday, 18th of August, at six o'clock, A. M., the corner-stone of the house then being erected by the First Universalist society in Boston was laid, with a very appropriate order of services. The stone was one of great size, and must have weighed several tons. The cavity had been filled with the parchments and publications, coins, &c. &c., enclosed in a metallic case; and, after a very appropriate and moving prayer, by Rev. S. Streeter, pastor of the society, the stone was lowered into its position, and the chairman of the building committee examined it, and pronounced it to be accepted. After this, an address, replete with touching allusions and illustrations, was delivered by father Ballou. Rev. Mr. Streeter then gave a particular statement of the articles deposited in the corner-stone; and a prayer highly appropriate was offered by Rev. O. A. Skinner. The same hymn which had been sung on Tuesday morning, at Warren-street, was now sung again, to the tune of Old Hundred. The benediction was pronounced by Rev. L. R. Paige. The assembly, notwithstanding there was a threatening of rain, was very large, covering the floor of the church, filling the streets on each side, and the windows of the neighboring houses.

Father Ballou's address is, in substance, here presented. His hope that the spirits of the departed are present with us is expressed at the close:

"Ninety-six years ago, the house which formerly stood on this ground was built by a religious society of what we may now call the old school. Had that pious people then foreseen that the house they were building would ever be occupied for the purpose of teaching and propagating the doctrine of universal grace and salvation, it would have filled them with horror! They would have retired from their undertaking with heartfelt abhorrence. In relation to this circumstance, we may say,

'O blindness to the future kindly given,
That each may fill the station marked by heaven.'

Fifty-three years ago that house was purchased by a committee, in behalf of the First Universalist society in Boston, for the ministerial services of the Rev. John Murray, the venerated father of Universalism in America, and for the propagation of the distinguishing tenets of that faith, and for the worship of the living God, who is the Saviour of all men. Ever since that period, this society have remained in possession of the premises, and have faithfully supported a regular ministry, and public worship, in the house which is now removed for the purpose of raising the one whose foundations are here laid, covering the whole ground formerly occupied.

"Reminiscences relating to that venerable edifice which has been removed hover round and press on our minds. How many have in that house been enlightened and brought to the knowledge of the truth! All the Universalist societies in this vicinity owe their existence to the exertions and faithful perseverance of those who have labored and worshipped in that house. These many societies now look at the 'First,' and say, in the language of the apostle, 'Jerusalem, which is above, is the mother of us all.'

"But is that house gone? Shall our fond eyes no more behold it? Is it demolished forever? Be it even so; yet we will say of it, —

'Break or destroy the vase as you will,
The scent of the roses will hang round it still.'

"It is natural, on this occasion, to compare the condition and prospects of those engaged in this enterprise with the condition and prospects of those who after the Jewish captivity in Babylon were permitted to return to Jerusalem, and rebuild the temple of God. When the foundations of that temple were laid, we are told, in the book of Ezra, that 'many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy; so that the people could not discern the voice of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.' The occasion of this uproar and confusion was the following circumstances: Those venerable ancients, who had seen the former temple, when they came to see the narrow compass which was to be occupied by the new edifice, so much more contracted than that covered by the former; and knowing the poverty of the people, but just arrived in their beloved Jerusalem from their bondage, and feeling sure that this new house would be, in comparison with the former, as nothing, cried aloud for grief, and poured forth a shower of tears! But the younger people, the multitude, who never saw the former temple, were troubled with no such mortifying comparison; but, being delighted to see the foundation of a temple laid, in which the God of their fathers, the God of Israel, could be worshipped, they sent forth their shouts of rejoicing!

"It is a felicitous reflection, on this occasion, that there is no cause of such confusion as before described. The ancients, who are here, who were early associated with the fraternity which first worshipped with the venerable Murray in the former house, have now these foundations before their eyes, which foundations fully cover the whole ample area of the former house; and that, in place of weeping with regret, mingle their rejoicings with the full choir of the younger portion of the Israel of God.

"The encouragement which God sent by Haggai the prophet, to Zerubbabel, and to those who builded the house of God at Jerusalem, may, with great propriety, be tendered to those who are engaged in the present enterprise. 'Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest, and be strong, all the people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts. According to the word that I covenanted with you, when ye came out of Egypt, so my spirit remaineth among you: fear ye not.' Hardly could we find in nature, or sacred history, a more apt representation of the happy deliverance of the venerable planters of this society from the moral darkness and ecclesiastical bondage which Heaven enabled them to leave behind, than the deliverance of the children of Israel from the oppressions they endured in Egypt. Among the unjust and rigorous requisitions of Pharaoh, he required the full tale of bricks, but he denied them straw with which to make them. False theology proceeds in the same way; it requires of us innumerable duties, but allows us no possible means, no adequate powers, for their accomplishment. The true gospel doctrine requires the duty, and gives the power for its performance. The difference may be thus expressed:

> 'A rigid master Pharaoh's law,
> Demanding bricks, denying straw;
> The gospel speaks far better things—
> It bids us fly, and gives us wings.'

"Delivered from the bondage of spiritual Egypt, and obtaining the word of God's covenant of divine mercy, embracing the world's salvation, and enjoying the spirit of that truth which maketh free, this society have kept the unity of the faith in the bonds of peace. We have always found this heavenly spirit when we have visited this place and worshipped with this society. You have fought a good fight; you have kept the faith, and well defended it. The warfare is about over, and the victory is gloriously won. Swords and spears are converted into ploughshares and pruning-hooks; but these peaceful implements retain the same metal as was in the weapons, and they can be converted again into weapons of defence when need requires. We do not court contention; we do not fear it. The enemy is now more to be pitied than dreaded. Your prospects are bright, and you may safely rely on the encouragement given to the builders of the house of God at Jerusalem by the prophet, 'I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.'

"Do we hear a query murmured? Is the question asked, Why, if you have no fears of everlasting woe, no apprehensions of the dire torments of eternity, why be at the trouble and expense of building meeting-houses, and of attending and supporting public worship? Reply: We do not build houses of worship because we fear endless torment, for we believe no such thing. We do not these things to procure the favor of our Father in heaven; for this favor we have always enjoyed. Let us ask, Why do we build houses to live in? The answer is, for our own comfort and enjoyment. Why are we at so much expense for our clothing, and for food for our bodies? The answer is, these things we need in the present life, nor can we live without them. My friends, we are moral, intellectual beings; and our minds want food as much as our bodies. Religion, true religion, is that bread of God which cometh down from heaven and giveth life to the world. We need the constant enjoyments of this heavenly bread for our minds, as our bodies need their natural aliment.

"Public worship lies at the foundation of all human improvement, and of all social progress and enjoyment. Without it, society sinks to its lowest condition of degradation. It is gratitude to our heavenly Father which calls for our devotions; and it is the hope of his everlasting favor which gives a zest to the exercises of the sanctuary.

"A solemn thought rushes into my mind, as I stand before this congregation on this occasion; the subject is truly affecting, and I mention it with feelings not easily described. Does the sainted spirit of the venerated, departed Murray now behold the scenes of this morning? Does he see the happy progress you are here making in the cause for which he labored, and for which he suffered so much reproach and contumely? What, then, are his ecstasies, and what his ascriptions to God, and to the Redeemer in whom he believed, and whose gospel he so long and so successfully propagated? If he were permitted to speak to you, he would say, 'Go on, go on, ye, my faithful children! Persevere in your glorious undertaking; and the blessing of the Lord God shall be upon you, and you shall have great peace in this place!'"

SECTION VII. — THE LAST DAY.

An inquirer wrote father Ballou, requesting him to explain John 12 : 48,— "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Father Ballou did not assert positively that men receive all their just punishment in this life. The Scriptures teach that sin shall be punished in an exemplary manner in this world, and say nothing in respect to its being punished hereafter. He reasoned on this wise :

> " Whether mankind will or do receive all their just punishment in this life, or not, perhaps no living mortal knows. We very well know that what the Scriptures call sin, here in this world, is here, according to the Scriptures, punished in an exemplary manner ; and we also know the same thing by daily observation. But, as neither the Scriptures nor human observation extends this subject into the future state, it seems rational that we should endeavor to restrict our speculations to the circle of our means of information."

Having made this remark, which shows that he would not be dogmatical, but preferred to keep within the radius enlightened by divine revelation, he went on to say :

> " But my friend says that the passage above quoted appears to him in direct opposition to the idea that mankind receive all their punishment in this life. Here it seems we have a remarkable example of the force and power of education. If people had never been taught that there is to be a day of judgment in the future world, at which tribunal all mankind, being raised from the dead, will be judged and rewarded in eternity, according to their conduct in this world, would any man on earth suppose, on reading this passage, that Jesus had any design to speak of such a day of judgment? The fact is, people in general have been so imbued with the notion of such a day of judgment, that when they read the Scriptures which speak of judgment, or a day of

judgment, their minds are carried immediately into the future state, and they do not pause to query whether such Scriptures have any reference to that to which they apply them. So, also, when they read in the Scriptures of the *last day*, or *that day*, or the *last time*, and the like, their minds are carried, immediately, into the future state, and to the day of judgment, as taught in their childhood.

" Here let the reader be requested to consider, that, before such passages can, with the least propriety, be applied to such a tremendous subject, the awful subject itself should be found clearly and expressly described, as the positive appointment of God. But where, in all the Scriptures, have we any account of this day of judgment, which tradition has so firmly fixed in people's minds? It is true, there are many passages which the clergy have been in the habit of applying to this day of judgment; but, among all these passages, not one can be selected on which the clergy will venture to rest their doctrine."

Having made these remarks, he then proceeded to show what was meant by the day of judgment in the Scriptures, namely, that it was the gospel day, in which the world was to be judged by the word of Christ, as shown in the passage quoted at the head of this section. That day would come, that is, it would commence, during the generation alive on the earth at the time of the personal ministry of the Lord Jesus Christ:

" This period of time is called, in the twenty-fourth of Matthew, the end of the world, meaning the end of the Jewish age. It was so clearly set forth by Jesus, and limited to the generation in which he lived, that it is often referred to by the apostles in their writings; see Heb. 10 : 25, — ' But exhorting one another; and so much the more as ye see the day approaching.' Now, it will strike the mind of the reader at once, that the apostle would not have used this form of expression, had it not been a fact that a certain period or day was generally expected, and well understood. And it is equally apparent that the day to which he alluded was near at hand at the time he wrote. The signs of this day were at that time apparent. See 1 John 2 : 18, — 'Little children, it is the last time ; and, as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time.' This last *time* and the last *day* mentioned in our text are, undoubtedly, the same time or day. When Jesus spake of the signs which should precede the destruction of Jerusalem, he mentioned what John in the above-quoted passage alluded to. Matt. 24 : 24, — 'For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect.'

"It really appears very unaccountable, aside from the utter blindness of superstition, how our learned clergy should ever have supposed that the text we have considered has reference to a judgment in the future world. But we have reason to rejoice that this delusion is fast yielding to the light of truth."

SECTION VIII.—ROCKINGHAM ASSOCIATION OF 1838.

The Rockingham Association of Universalists for 1838 was holden in Southampton, on the 29th and 30th of August. Father Ballou was elected moderator, and Rev. J. Shrigley clerk. We will not detain the reader for the purpose of describing all the particulars of this thrilling meeting. Those who were there will long remember it. The meeting-house was filled to overflowing, especially on the last day. Father Ballou preached the last sermon, and closed all the services with a very appropriate and moving prayer.

SECTION IX.—U. S. CONVENTION OF 1838.

One of the most happy and thrilling meetings ever held by the Universalists, was that of the U. S. Convention in Boston this year. One hundred and twenty-three preachers of Universalism were present. The principal place of worship during the session was the church in School-street (father Ballou's), a very large edifice, which was filled to overflowing at every meeting, although on each evening public services were also holden in Charlestown, Cambridge, Roxbury and South Boston. We will describe only the services at the School-street church. On Tuesday evening, a sermon was preached by Dr. Clowes; on Wednesday morning, the occasional sermon was preached by Rev. A. C. Thomas; in the afternoon a discourse was delivered by Rev. R. Streeter, of Woodstock, Vt.; and in the evening, by Rev. John Moore, of Lebanon, N. H. On Thursday morning, Rev. W. A. Drew, of Augusta, preached; and in the afternoon Rev. S. R. Smith, then of Albany, N. Y. The house, which at all the meetings had been filled so that seats had to be placed in all the aisles, now became crowded to great inconvenience, large numbers being obliged to stand in the aisles and vacancies. In fact, from the beginning, the pulpit stairs on each side, the area in front of the pulpit, and all the space around, had been occupied. The preacher selected for his text the words of the Saviour, recorded in John 12 : 32,—"And I, if I be lifted up from the earth, will draw all men unto me." The audience listened with great attention and delight. At the close of the service, the communion season commenced. Father Ballou, and father Beede, then of Duxbury, presided at the table, assisted by other brethren in breaking the bread. The deacons of the Boston churches served the communicants. It was a deeply solemn occasion. Never before, for fifteen hundred years, had so many professed believers in the great salvation sat down together at the table of their Lord. There must have been between eight hundred and a thousand, and perhaps there were more, who received the symbols of the broken body and shed blood of the Lord Jesus. Indeed, so many were there, that the aisles and pulpit stairs, and the area round about the pulpit, were necessarily occupied. The aged fathers at the table were deeply moved by such a solemn scene; indeed, there was but one feeling throughout this vast body of Christians. The meeting in the evening of this day — the last of the series — was one of surpassing power and interest, at which father Ballou made an address, but want of room compels us to omit a description.

SECTION X. — REMEMBER THE POOR.

Some may have been led to think, from the perusal of these volumes, that father Ballou always wrote on subjects of controversy; that he chose *doctrinal* matters, to the exclusion of the great points of human duty; that he sought more to meet and gratify the expectations of men in respect to the future, than to assist them to live dutifully in the present. This, however, is not true. He aimed continually to make men holy and happy in the present world. His great object was to lead them to love God and one another; and from these sources he trusted the streams of piety and benevolence, and every good work, would freely flow. The highest pattern of a man, in his sight, was a humble, confiding, benevolent Christian, whose *works* as well as *prayers* ascended, a memorial before God. He urged men to remember the poor, to look after the interests of those who had no earthly helper. We have now under our eye an article, written at the coming of winter in the fall of this year. We can give but a brief extract from it:

> "REMEMBER THE POOR. — That there should be poor people in community seems to have been appointed by the wisdom of the Creator. No country or nation is without them; no age of the world, since man was multiplied, has been distinguished by an absence of the poor. The divine Being not only assured the people of Israel that there would be poor people always with them, but gave them special directions and commandments designating how they should be treated. 'For the poor shall never cease out of the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.'"

He went on to show the excellent and liberal regulations, under the law of Moses, for the benefit of the poor. He then considered the causes of poverty; — they were various, often involving the guilt of the sufferers. But this did not release those who had the means from the duty of taking care of them. The precepts he honored with a corresponding life. The world did not see him give; but many have been the reports which have reached the ear of the writer of his kindness to those who suffered. The widow's moan, the cry of the fatherless, touched his heart. To him charity was indeed beautiful :

> "We must take the world as it is, and we must look at people as they are. The Saviour said, 'The poor ye have always with you, and when ye will, you may do them good.' The law which God gave to Israel concerning the poor, which we have noticed, sets for us a worthy example. There is a charm in the scenery which the ancient custom in Israel presents. See the reapers go forth to the fields, waving with ripe grain, and, following those reapers, see that company of poor maidens, on whose gleanings their widowed mothers and themselves depend for bread. See the generous reapers leaving large corners of the fields untouched ; see them, now and then, let fall a full handful of wheat or barley for the poor gleaners. Here is an example worthy the imitation of all who can, from their abundance, spare something to bless the needy.
>
> "The autumn is drawing to a close, and the winter is at hand ; the days are growing short, and the nights long and cold. It is now no time to inquire by what means poverty and want have gotten possession of those who are in a suffering condition. It is now time to do something whereby the naked may be clothed and the hungry fed.
>
> "Our merciful and wise Creator has so ordered that we may educe good from evil. Even wrong-doing is subject to this wise arrangement. Were it not for wrong-doing, we should never have been favored with the heavenly precept which requires us to love our enemies, to do good to those who hate us, and to pray for those who despitefully use us and persecute us. Were it not for sickness and pain, the healing medicines found in the mineral and vegetable kingdoms would never have been found out, nor these benefits enjoyed. The Saviour has taught us that it is more blessed to give than to receive. If, then, the rich know how to be selfish, if they understand the wisest and best method of practising covetousness, let them obey the command, 'Thou shalt

open thine hand *wide* unto thy brother, to thy poor, and to the needy in the land.' "

SECTION XI.— BOSTON ASSOCIATION OF 1838.

This association for the year 1838 met at Essex, Massachusetts. Father Ballou was appointed moderator. Two sermons only were preached at this session; one by Rev. T. J. Greenwood, and one by Rev. H. Ballou, 2d, who had then recently removed to Medford. The moderator was chosen to deliver the occasional sermon, at the next session.

SECTION XII.— DEDICATION AT LOWELL.

On Thursday, 15th November, the Second Universalist church edifice in Lowell was dedicated. The audience filled the house in every part, and, in fact, extended out into the porch and on the front steps. Father Ballou preached from 1 Chron. 16 : 29. In the evening, a conference-meeting was holden, where he was among the speakers, and not the least interesting.

The doctrine of Universalism was first preached in Lowell on the evening of Thursday, April 13, 1826, by T. Whittemore, at the invitation of Mr. Geo. Bradburne, who then resided in that place. There was but one meeting-house in the place, and that could not be obtained; and the services were therefore holden in a hall attached to Carter's public house, now called, we believe, the Washington House. Matters remained in an indifferent state until about the year 1828, when the cry came again, "Come over and help us." Rev. E. Case commenced preaching there about this time, in a hall, or school-house, from time to time, as could best be obtained. The second sermon preached in Lowell by Mr. Whittemore was on Thursday evening, May 8, 1828, at a hall in Belvidere, which, although not then a part of Lowell, has since been added thereto. The meeting-house of the First Universalist society was built in the fall of 1828, and dedicated on Thanksgiving day, 27th November. Sermon by Br. Hosea Ballou, 2d. The installation of Rev. E. Case as pastor took place in the afternoon. Sermon by T. Whittemore. This first house, it is well known, has been moved, its first location having been found too far distant from the body of the population. When the second house was dedicated, the first society was enjoying a happy prosperity, under the labors of Br. Thomas B. Thayer, who had removed to that place in April, 1833. He was the successor of Rev. Calvin Gardner.

SECTION XIII.—OPENING OF VESTRY IN BOSTON.

On Friday evening, 16th of November, the vestry of the First Universalist society in Boston was opened for public worship, the main edifice not being yet finished. Father Ballou was present. For half a century, a meeting had been holden on every Friday evening in the old vestry; and, when the ancient edifice was demolished, this meeting was kept up in the vestry of Rev. Mr. Robbins' church. All were impatient to get back to the consecrated spot once more; and thus the vestry was opened before the church was done. The papers of the time say, that, after prayer, and singing, and addresses by Rev. Messrs. Streeter, Balfour and T. Whittemore, father Ballou made a very affecting address, referring to his reverence for the old vestry, where, many years ago, he used to meet a few faithful spirits, that gathered there to hold communion on heavenly things. His affection, he said, would be transferred to the new vestry; — it was on the same spot, it was owned by the same society, it was to be devoted to the same objects. He should regard it with a feeling somewhat similar to that which he cherished towards the scenes of his childhood. And he ever did.

SECTION XIV.— BIGOTRY SILENCED.

Father Ballou was remarkable for repartee. He had wonderful sagacity and quickness of thought, which would be manifested sometimes to the complete confusion and discomfiture of an opponent. An instance of this occurred once in the omnibus between Boston and Roxbury, in which Mr. Ballou was seated to ride to the latter place. A person entered who probably knew him, as she appeared to be very uneasy. She at last broke out upon him with manifest bitterness, when something like the following dialogue passed:

"Mr. Ballou, I want to have some conversation with you, sir; I want to know, sir, if you think you preach as Jesus Christ preached, sir, when he was on the earth."

"Well, I don't know, madam," said he, slowly and mildly. "I believe I intend to do so."

"Ah! but," said she, "are you faithful, sir? are you sure, sir, you set forth the punishment of sin as faithfully as Jesus Christ and his apostles did?"

"Well, madam, I would not be self-confident," said he, growing more mild as she grew excited; "but I seek to preach the doctrine of my Master."

She still persevered, and put the question in a different form: "Do you, sir," said she, "preach to your people, every Sabbath, Ye serpents, ye generation of vipers, ye *hypocrites*, how can ye escape the damnation of hell?"

"No, madam," said he, very calmly; "to be honest with you, I do not."

"But why do you not?" said she. "You are a false teacher. Jesus preached in that way to the people in his day; and why do not *you* preach so to the hypocrites now?"

"Well, madam," said he; "I will tell you the reason; *that class of people do not go to my meeting!*"

The answer was given in this laconic and effectual way to silence impertinent and presumptive bigotry.

He always endeavored faithfully to preach the doctrine of Christ, and all the threatenings uttered by the divine teacher in their true and proper sense.

SECTION XV.—DEDICATION AT STERLING, MASS.

On Wednesday, Nov. 27, the meeting-house which had been erected by the Universalists of Sterling, Mass., was dedicated to the worship of God. Rev. J. Boyden, jr., offered the introductory prayer; Rev. W. Lyon read the Scriptures; Rev. S. Cobb offered the dedicatory prayer;

and father Ballou preached the sermon. The address to the society was by Br. T. J. Greenwood; concluding prayer by Br. A. Bugbee. A large and attentive congregation were present; and seemed to participate with great joy in the exercises of the occasion.

SECTION XVI.— DEDICATIONS IN BOSTON.

In the year 1838 two new Universalist meeting-houses were erected in Boston; and they were both dedicated in the beginning of 1839. The house belonging to the First Society was first ready, and its dedication took place on Tuesday, Jan. 1. Father Ballou offered the dedicatory prayer, and the pastor (Rev. S. Streeter) preached from the words of Haggai 2 : 9.

On Wednesday, Jan. 30, the house of the Fifth society was consecrated. Here, again, the dedicatory prayer was offered by the veteran Ballou. The sermon was preached by the pastor (Rev. O. A. Skinner), from Ps. 95 : 6, 7.

SECTION XVII.— DEDICATION AT MEREDITH, N. H.

In the month of January, father Ballou went to Meredith, to attend the dedication of the new Universalist meeting-house in that place. The journey was a very severe one, for the weather was exceedingly cold. He left Boston on the 23d, at seven o'clock, A. M., and took the cars for Haverhill. It was so cold that before the carriage arrived at the dépôt, he suffered; but, on entering the warm car, he felt much relieved. The railroad extended no further, at this day, than Haverhill; and here he took the stage, a solitary passenger, with the prospect of travelling sixty miles further, over the hills of New Hampshire, before he could get rest and repose. At Epping, however, a lady got in, who could not ride, she said, with the coach shut up; and, rather than put her to any trouble, he bore the cold. Arrived at Pittsfield, some passengers from Dover joined them, and the stage was crowded. Two gentlemen of the law sought to entertain him with their good sense; and one excited a deep interest, by saying he was present on the occasion when Lemuel Haynes (the colored preacher) uttered his venomous philippic (vol. I., pp. 236—241). The stage arrived at the end of the journey about three hours after sunset. On the next day, the dedication took place; and Meredith had seldom seen such a gathering of people. When the hour of service arrived, the house was found to be excessively crowded; and many people from a distance, who could not get into the house, nor near the doors, remained at the places where they were entertained. The sermon was preached by father Ballou, and the other services were performed by Revs. W. H. Cilley, R. O. Williams, Robert Bartlett, and Wm. Frost. The preacher was weary; but he was willing to labor to the utmost in the service of his Master. He said:

"When this service was closed, I felt as if my labors on this day were over, and that I should have the pleasure of being a hearer in the evening. I had exerted myself for an hour and fifteen minutes in the sermon, feeling a strong desire to make my subject understood, and was much fatigued. However, a request being sent from a number of people who had come many miles, and who could not hear the dedication sermon, that I would preach again in the evening, and being urged also by my ministering brethren, I consented, and delivered a discourse nearly as long as the former."

At noon on the next day he rode to Pittsfield, N. H. We copy from his own pen:

"At noon, this day, I left Meredith for Pittsfield, where I had appointed to preach in the evening. The cause of truth has a few warm, sensible friends in this town. They applied to the Free-will Baptist society for their newly-builded and handsome house to hold our lecture in; but those dear brethren refused to grant the request. Would the reader know the reason? No doubt there was some reason; for neighbors are not disposed to be unkind, if they have an opportunity to grant favors. Did they want to use their house that evening? No. Do they not profess much liberality? Yes. Why, then, did they not grant the request? I think it best to leave the reader to answer this question for himself. The Orthodox meeting-house was at our service; and we had a goodly number of people, both male and female, and a good choir of singers; and, but for the extreme cold, we should have had a comfortable meeting. As it was, I trust some good was done in the name of the holy child Jesus.

"I left Pittsfield on Friday morning, and arrived in Boston at evening, having had a favorable day, and found my family all in health, with my own health, I think, rather improved. Thanks be to God for all his mercies!"

SECTION XVIII.—SERMON ON DEATH OF FRIENDS.

In March, 1839, father Ballou delivered to the people of his charge a sermon on the death of friends, occasioned by the then recent loss of several members of his own congregation.* The text was 1 Pet. 1 : 24, 25,—"For all flesh is as grass," &c. &c. The speaker reverted to the mortality of man. We are here strangers and sojourners; some who a few weeks since sat in that house were now tenants of the tomb. The text refers both to the mortal and immortal states of men. The mortal is as grass; the immortal is that incorruptible principle which liveth and abideth forever. Respecting our mortal state, it may be truly said, it was not planned by man. Man had no power to bring himself into being. He came at God's pleasure. So, neither can he stay here when it is God's pleasure he should depart. He is like the grass. No care can preserve it when the time comes for it to fade; so no care can preserve our bodies when the time of our departure comes. It is necessary that this truth in respect to our mortality should be constantly impressed upon our minds, that we may be vigilant in doing our duty, as we have but little time to live, at most: it will moderate our desire for worldly things, and it will show us the need of having our affections placed on the substantial realities of eternity. The word of God, which abideth forever, assures us of our resurrection into an immortal and incorruptible existence. Under this part of the subject, the speaker set forth very clearly the doctrine of life and immortality as declared in the New Testament. We must, however, refer the reader to the sermon itself for the arguments on this point. It is well worthy of a careful perusal. The benefit of believing the gospel, and of entertaining hope in another and a better world, is set forth in the following language:

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* The whole title was, "A Sermon, delivered in the Second Universalist Meeting-house in Boston, March 3, 1839, occasioned by the recent decease of several of its members. By Hosea Ballou, pastor. Published by request. Boston: J. N. Bang, printer, 30 Cornhill. 1839."

> "My friends, go with me to the chambers of sickness and death. Here, on the one hand, is a dying believer; this person has hope in eternal life, and entire confidence in the unchangeable goodness of God. How calm is the soul! how placid the countenance! Your humble servant but a few days ago stood beside the death-bed of one in this state. The countenance was, as it were, angelic! The day this believer died was the happiest which had been enjoyed in life. If all the wealth of the world could be offered instead of this state of mind, could it be accepted? No. How could I be supported while witnessing, so often as I do, the separation of parents and children, husbands and wives, brothers and sisters, if this blessed hope was extinguished? In its enjoyment there is a holy sweetness, an indescribable comfort, in seeing the dying clasp the hands of the kindred around, and bid a fond farewell in hope of meeting in the mansions of eternal peace. Is it of no use to the living who survive the departure of their beloved kindred, to believe that those whom they have followed to the house appointed for us all have gone to a state of everlasting enjoyment? Say, you who have so lately been deprived of those you fondly loved, is there no comfort in believing they are free from sorrow, and secure in the covenant of promise, heirs of an inheritance which fadeth not away? The apostle says, 'We who have believed do enter into rest; there is peace in believing, and joy in the Holy Ghost.' St. Peter says, 'Believing we rejoice with joy unspeakable and full of glory.'"

SECTION XIX.—STYLE OF PREACHING.

It should be stated, in the course of these volumes, that father Ballou was jealous of the influence of *theological* institutions, as they had always been managed.

We know not he ever said that they could not be properly conducted; but the influence of them *had been* averse to the simplicity of the gospel. He feared that the new style of preaching, which had been attempted by the young Universalist preachers, was not, on the whole, favorable to the prevalence of truth. They had begun to neglect the great facts of the gospel, on which the denomination hitherto had been built up, and to set up mere moral essays in their place. Poetry was substituted for fact; and sometimes the preacher sought more to gain the admiration of the people, than to build them up in knowledge and virtue. Father Ballou was not opposed to the preacher being a learned or an eloquent man; so far from this, he wished all preachers could be so; but he would have them learned in the school of Christ, as a matter of the first importance; and to this he would have them add all literary acquirements. If they were eloquent, it greatly increased their influence for good; provided, like the eloquent Apollos, they were "mighty in the Scriptures." He said:

> "Being feeble, both in body and mind, even small things disagreeably affect me; but still more am I affected on being certified that there is danger of the inestimable cause in which I have labored, though but feebly, for many years, and to which the affections of my heart have so long been devoted, and in defence of which I have met a world of scorn and reproach, is in danger of sinking into utter decay and inutility, on account of a bad style of preaching. It is true that all acknowledge that, up to this time, this beloved cause has been wonderfully prosperous; while no one pretends that its style of preaching has deteriorated. Why it should be so, that unexpected success should heretofore attend the labors of those who have preached our doctrine, and

yet the cause be now in danger from our style of preaching, which style is no worse than it was in former days, is to me rather mysterious; but this may be owing to infirmities which age cannot avoid."

Again:

"By some hints which have lately met my eye, I am of the opinion that some of our clerical brethren have discovered that the modern style of preaching, among some or all of those who oppose the truth, is far in advance of that plain and simple style which prevails among its friends. For myself, I have had but little opportunity to be acquainted with those improvements which clerical schools have recently made in the style of preaching. The most which has come to my knowledge is, that the style which now prevails, and which is most highly esteemed among those of what is called high attainments, and of refined taste, is that the preachers so compose their sermons that their hearers are totally ignorant as to the doctrine preached, and that this is what renders the preaching peculiarly acceptable to their refined and highly-cultivated minds.

"For one, I am willing to confess that I have no relish for golden goblets which contain no wine, nor for costly dishes which contain no food. But I am really ashamed that I have not been a more faithful disciple of Jesus Christ, and a better imitator of his style of preaching."

* * * * * * * *

"As I cannot reasonably expect to preach a great while longer, I feel admonished, in room of attempting so to improve my style of preaching as to bring it up to the high standard which our theological schools have set up, I had better study the style of preaching which Jesus of Nazareth has left on record, and endeavor to imitate that to the utmost his grace may enable me to do. When he was frowned upon by the highly-cultivated and refined doctors, scribes and Pharisees, because he was a friend to publicans and sinners, he told them that 'the whole needed not the physician; but they that were sick.' Now, to my understanding, there is more sound divinity in this plain, simple declaration, than in all the profound discoveries which our theological schools have made since their establishment, which have cost many thousands, if not millions, of dollars. This fact brings the prophet's question to mind: 'Why do you spend your money for that which is not bread; and your labor for that which satisfieth not?'"

After proceeding to show, by quotations from our Lord's discourses, his manner of doctrine, illustration, proof, and rebuke, he closed by saying:

"In a word: if Jesus Christ be allowed to have been the best preacher who ever lived on earth, let us not despise his style of preaching."

SECTION XX.— INSTALLATION AT ROXBURY.

Rev. H. Ballou, 2d, after a pastorate of seventeen years in Roxbury, had removed to Medford, and been installed there in June, 1838. On Thursday, April 18, 1839, Rev. Asher Moore was installed as his successor at Roxbury. Father Ballou preached on the occasion, from the memorable words, 1 Pet. 4: 10, 11. He was assisted in the services of the occasion by Revs. T. Whittemore, T. F. King (then growing very feeble, under some unknown disease, seen only in its effects), B. Whittemore, H. Ballou, 2d, O. A. Skinner, S. Streeter, J. S. Barry. The services of the occasion were deeply interesting throughout; but there was no part more affecting than the few remarks from Rev. Mr. Ballou, 2d, the former pastor, at the close of his charge. He referred to the very strong, and even painful anxiety he had felt for his former flock, until they made choice of their pastor. Notwithstanding his present location, over a beloved people, his mind would wander to "old Roxbury," and linger with earnest solicitude over the flock to whom for seventeen years he discharged the duties of a shepherd. He now felt thankful for their success, and invoked the divine blessing on them and their pastor. The members of the society were deeply moved by the affectionate sentiments thus expressed.

SECTION XXI.—OPENING OF A CHURCH.

On the day following the services of Roxbury, the aged preacher left Boston for New York, to which place he had been invited, that he might assist in the reöpening of the Duane-street church, formerly occupied by Rev. E. Mitchell, deceased. The meeting was holden on the Sabbath, 21st April. Father Ballou said:

> "My sensations and feelings on this occasion were peculiar. I was sensible I was standing in that pulpit where the venerable Murray and the beloved Mitchell used to stand and show forth the impartial and efficient grace of God to multitudes, who listened with delight to hear their gracious words. The gloomy thought, too, that this house had for many years been occupied and used for purposes unfriendly and even hostile to the cause which I can never see suffer without its causing my heart to bleed, passed through my mind; but its shade soon disappeared, when emotions arising almost to rapture succeeded. I felt disposed to bless God, and to adore the riches of his goodness, that he should put it into the hearts of his people in that city to send for me on this occasion.
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> "This house is large. I believe it is some over seventy feet

square. The galleries are remarkably wide, and extend entirely round the whole building. Notwithstanding the house was large, it was even crowded with people all day, and in the evening more came than could be accommodated, and many went away. These large assemblies manifested that they were sensible of the occasion which had called them together, and that they felt a deep interest in the prosperity of this newly-organized society of believers in God's universal grace; and they listened to the word spoken with a most profound attention."

He preached again, in the same place, on the Tuesday following, to a large and respectable congregation, and returned to Boston on the next day.

SECTION XXII.— VARIOUS DUTIES.

On Wednesday, 11th of September, father Ballou was present at the dedication of the Universalist church in Waltham, and offered the principal prayer. Sermon by Rev. S. Cobb.

On the next day (Thursday, 12th) he performed the same service at the dedication of the Universalist chapel in Cambridgeport. Sermon by Rev. J. G. Adams.

On Monday, 16th, he attended the funeral of Rev. T. F. King, of Charlestown, and offered the principal prayer. The sermon was preached by Rev. S. Streeter.

On Thursday, 19th, he was at Portland, Me., and preached before the United States Convention of Universalists, from Eph. 1 : 13, in the Rev. Dr. Nichols' church.

On Friday, 20th, he preached again, at the same place, and before the same body, one of his most remarkable sermons, from Rom. 6 : 1, 2. It was seldom that he exhibited more power, in the whole course of his life, than he showed in this discourse. The audiences on these occasions were very large. The people wondered at the gracious words which proceeded out of his mouth. This was the first session of the convention attended by Rev. E. H. Chapin.

On Sunday evening, Oct. 13th, father Ballou preached a discourse at the dedication of Winchester Hall, in Boston (which was for some time used as a place of worship), from the text Rev. 19 : 20.

He preached the occasional sermon before the Boston Association, in session at Danvers, New Mills, on Wednesday morning, November 6th, from 2 Cor. 4 : 7.

He was present at the dedication of the new Universalist church at Charlton, Mass., on Wednesday, 4th of December, and offered the prayer of dedication. On the forenoon of the following day he gave the charge at the installation of Rev. Aurin Bugbee, in the same place; and in the afternoon preached by request to a crowded, solemn and attentive audience. This occasion was altogether one of the most cheering, spiritual and edifying, that was ever enjoyed in Charlton.

At the beginning of the year 1840 he permitted to be published a sermon on Christian salvation.* It exposed the common error of saving men from endless punishment; and showed that the gospel was designed to save them from a lost and sinful condition. This was illustrated by various passages of Scripture, and various figures employed by the sacred writers, all of which was done in a very interesting manner.

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* The whole title was, "A Sermon, delivered in the Second Universalist Meeting-house, Sabbath afternoon, January 12th, 1840. By Hosea Ballou. Boston: published by Henry Bowen, 20 Atkinson-street. 1840,"

On Tuesday, 31st March, he was present at the laying of the corner-stone of the Universalist church in Newburyport, and delivered an appropriate and eloquent address.

On the 22d of April he was at Barre, Mass., where he preached the sermon at the dedication of the new Universalist church. Text, Matt. 4 : 10.

On the 8th of May we saw him at Weymouth, Mass. He was elected moderator of the council called to confer installation, if they judged expedient, on Br. J. S. Barry. Voting so to do, the sermon was assigned to father Ballou, who gave a searching and profitable discourse on the true way to preach Christ, from 2 Cor. 4 : 5.

On the 28th of the same month he went to Manchester, N. H., to assist in the installation of Rev. N. Gunnison as pastor there. He preached on the occasion, and delivered the Scriptures and the charge.

On June 4th, the record shows that he was at New Bedford, Mass., at the meeting of the Massachusetts Convention, where he preached at the last service. The venerable Thomas Beede offered the prayer. Father Ballou preached from Deut. 32 : 3,—"Ascribe ye greatness unto our God." He endeavored to show that we should ascribe to God *infinite* wisdom, *infinite* power, infinite, unerring justice, infinite goodness and love. The result of the combination of these attributes was clearly and profitably shown. The discourse was rich and consolatory.

SECTION XXIII.— OTHER DUTIES.

It should be remembered that the man who performed all this labor was just on the verge of three-score years and ten, which the divine writer marks as almost the limit of human life: "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away."— Psalm 90 : 10. And yet we shall see that Hosea Ballou continued to labor for Christ and his truth nearly twelve years beyond this time; and, although it may be generally true that beyond the seventieth year the life of man is largely mingled with pain and sorrow, yet father Ballou's life was protracted into a long, clear, serene evening, and his labors were continued, with the force and freshness of manhood (for the people could see no falling away in his strength), up to the last Sabbath of his labors, and within eight days of his death. How sensibly does such a fact impress us with the truth of God's promise to the man whose "delight is in the law of the Lord," namely, "his leaf shall not wither, and whatsoever he doeth shall prosper." O, that all our lives might be like this!

But, in addition to the duties we have described, we must remember that father Ballou was a settled pastor, over a large society, in a very responsible situation, and without a colleague. Every Sabbath he preached, if not to his people, then to some other congregation. He travelled to different parts of New England, and sometimes beyond that limit, to administer to the wants of a distant congregation, being sure always to see his own flock well cared for. He aimed to have them led to green pastures and beside still waters.

One has only to look over the Universalist papers of that day to see how much he wrote for the press. He replied to the queries of honest inquirers. He defended the truth, as he held it, against the assaults of adversaries. He threw down their arguments as with a magical logic; and yet every man of understanding saw it was done, not by any tricks or evasion, but by the force of truth. He counselled his brethren in matters of doctrine and practice, urging them, above all, to "follow after the things which make for peace, and things wherewith one may edify another." He could not bear strife. He would not listen to a slander; it was one of the seven things he hated. If a *truth* came out unfavorable to a man, he would always hope for an explanation that would extenuate the wrong; and if the worst was proved, he would say, Never mention it to the man's harm, unless duty compels you to put others on their guard. Inquirers after truth, belonging to other sects, sometimes called at his house, and were kindly received; their questions were heard, and, so far as his time would allow, were candidly and patiently answered. If he could give them but little attention, on account of previous engagements, he would refer them to the proper book, in which they would find the information they sought. A bigot he had less patience with, especially in the case of a person who ought to have known better. He wrote much in the Universalist journals on subjects difficult to be understood; but he spoke guardedly and humbly, for he never vaunted himself, he was not easily puffed up. Scarcely a month passed without his being called on to explain some passage of Scripture supposed to be at variance with his views. He continued to write for the *Universalist Expositor*, and his articles were of great value. In the way described in the last two sections he spent his time, with a cheerful disposition, a firm trust in divine mercy, ready to serve God if he lived, or to resign himself to God's merciful disposal if he died.

CHAPTER XXIII.

CONVENTIONS, ASSOCIATIONS, DEDICATIONS, ORDINATIONS, INSTALLATIONS; VIEWS CONCERNING THEOLOGICAL SEMINARIES, ETC. ETC. ETC.

FROM JULY 1840 TO JULY 1842.

SECTION I.—MR. BALLOU AT LYNN.

On Thursday, 9th July, father Ballou was at Lynn, and officiated in the celebration of the Lord's Supper at the Second Universalist church. Rev. J. C. Burnham (since deceased) had been ordained, on that occasion, as a minister of the Lord Jesus. In the afternoon of the same day, Rev. Henry Jewell was installed as pastor of the Second Universalist society in that town. Father Ballou gave the charge. He preached, also, in the evening, from 2 Cor. 5 : 17.

SECTION II.—DEDICATION AT STONEHAM.

He was present at the dedication of the Universalist meeting-house in Stoneham, on Thursday, 20th August. He took no part in the services, but an original hymn, written by him, was sung. The sermon at this service was by Rev. A. C. Thomas. Services were again held in the afternoon; and a congregation not diminished in numbers listened to a very interesting sermon, by father Ballou, from Isa. 9 : 7,—"The zeal of the Lord of hosts will perform this." Great attention was paid, and many moistened eyes showed the deep feelings that stirred the soul. It was a happy meeting.

SECTION III.—DEDICATION AT CONCORD.

On Thursday, October 1st, the brethren gathered together to attend the dedication of the Universalist meeting-house in Concord, Mass. After the proper previous services had been performed, by Revs. J. M. Usher, H. Beckwith, and T. J. Greenwood, a highly appropriate sermon was preached by father Ballou, from Ps. 100 : 3—5. A church was received into fellowship in the afternoon, and the communion was administered.

SECTION IV.—U. S. CONVENTION OF 1840.

In the month of September (16th), the United States Convention of Universalists met in the city of Auburn, N. Y. Father Ballou was present, and was elected moderator of the body. In the course of the meeting, sermons were preached by Revs. Pitt Morse, K. Haven, W. S. Balch, E. H. Chapin, J. Boyden, R. Tomlinson, H. Ballou, and T. J. Sawyer. This unusual list of sermons is to be accounted for by the fact that the very large number of persons present rendered it necessary to open *two* meeting-houses, so that divine service was carried on in two places at the same time. The people came in throngs, like doves to the windows, until there was scarcely room to receive them. One of the Baptist houses was opened, with great kindness, for the use of the Universalists.

SECTION V.—ORDINATION AT WALTHAM, MASS.

On Wednesday, 21st October, the Rev. E. A. Eaton was ordained as pastor of the Universalist society at Waltham, Mass. The sermon was preached by Rev. H. Ballou, 2d; the charge was by father Ballou.

SECTION VI.—DEDICATION AT NEWBURYPORT.

The dedication of the Universalist meeting-house at Newburyport took place on Wednesday, 28th of the month mentioned above. The dedicatory prayer was offered by father Ballou; sermon by the pastor. Father Ballou preached to a large congregation in the new house on Thursday evening.

SECTION VII.—BOSTON ASSOCIATION FOR 1840.

In the month of November (4th) father Ballou was at Lowell, Mass., and was elected moderator of the Boston Association, which met at that place. He took a very active part in a conference-meeting holden in the evening in the Second church, leading in prayer, and making a very profitable address.

SECTION VIII.— INSTALLATION AT CHARLESTOWN.

The installation of Rev. E. H. Chapin as pastor of the Universalist society at Charlestown, Mass., took place on Wednesday, 23d of December. Father Ballou was elected moderator of the council, and offered the installing prayer in the public exercises. The sermon was by Rev. O. A. Skinner; and the other services were by Revs. B. Whittemore, T. Whittemore, H. Ballou, 2d, H. Bacon, S. Streeter, and E. G. Brooks.

SECTION IX.— INSTALLATION AT ROXBURY.

On Wednesday, 3d of February, the installation of Rev. C. H. Fay at Roxbury, Mass., took place. Sermon by Rev. E. H. Chapin; installing prayer by father Ballou.

SECTION X.— MASSACHUSETTS CONVENTION.

The Massachusetts Convention held its session, in 1841, in the town of Cheshire, almost on the western boundary of the state. A case of discipline came up at this meeting, on which the minds of the brethren were greatly divided. A clergyman had married a second wife before it was clear to all minds that he had obtained a legal divorce from the first. The matter was an exciting and painful one. Father Ballou inclined to the side of mercy, and acted in concert with those who believed that the supposed offender ought not to be cut off; but the case was finally settled by the legal officer to whom complaint had been made, in the district in which the brother resided, not being able to find the proper evidence on which an indictment could be based. At the convention in Cheshire father Ballou preached the last sermon, and the brethren all went home profited thereby.

SECTION XI.—OPINIONS OF CANDIDATES.

The question was propounded to father Ballou, about this time, as to what particular opinions a candidate should be examined upon, on his application for ordination. It did not refer to the great and fundamental principles of natural and revealed religion; but the purport of it was, how far should an ordaining council push its inquiries into those matters on which differences of opinion had existed among Universalists.

Whatever father Ballou's opinions may have been on *minor* points, he acknowledged every man to be a Universalist who believed in the eventual salvation of all mankind. Some believe in future punishment, and some do not; some believe in free moral agency, and others do not; but ALL were Universalists, as he maintained, if they held to the final salvation of all men.

Father Ballou not only held this opinion in 1841, but he always held it, and always maintained it. This principle is the basis of the profession of belief adopted by the General Convention of Universalists in 1803 [vol. I., pp. 173—175]. The profession was reported by a committee of which father Ballou was a member. and was from the pen of the excellent Walter Ferris, a believer in future punishment. All are Universalists who hold to the eventual salvation of all men.

As to Calvinistic Universalists,— that is, men who were Universalists after the form of doctrine held by Murray, Mitchell, and some few others,— father Ballou supposed it would not be prudent to ordain such, except over societies of similar views, or societies who understood the candidate to hold the peculiar opinions to which we have referred. There seems, however, to have been little need of raising that question, as a Universalist of that kind could scarcely have been found at the time of which we write. The following article was read by father Ballou to an association of clergymen who had requested him to state his opinions on the points involved.

"The question, upon what particular opinions or sentiments a candidate for ordination in our fellowship ought to be examined, and to what extent such examination should be carried, seems to have no regard to the literary acquirements of the candidate, nor his moral character, nor to the suitableness of his abilities as a public speaker. These last-mentioned qualifications can never with propriety be disregarded, but should be carefully looked into, and full satisfaction obtained in regard to them severally.

"Our present question has respect to the religious sentiments embraced and avowed by the applicant for ordination.

"If the candidate is to receive ordination as the pastor of a particular church and society, it may require a more particular inquiry respecting certain opinions than in a case where only the general fellowship of our denomination is involved. We should, doubtless, feel unwilling to ordain over a church and congregation what we may term a Calvinistic Universalist, knowing, at the same time, the most of his particular sentiments were widely different from those embraced by the people over whom he was to be ordained. If, however, there was known to be a fair understanding between the candidate and the people, and if they were made acquainted with all the facts in the case, and yet desirous of having this man for their pastor, however improper it might appear to the ordaining council, they would not feel responsible if justly-apprehended consequences should follow.

"There have been, and possibly there may be now, some good and able ministers who hold the opinion of universal salvation on Calvinistic principles. Such believe in the trinity, in vicarious atonement, in a personal devil, in the endless torment of fallen angels, &c. Such have been able defenders of the sentiment which distinguishes us from other denominations of Christians, and, though their particular opinions have recently been repudiated by most of our order, we still hold them in grateful remembrance, as they were, in their day, held in cordial fellowship. Should we now find any of this sort, we might extend a general fellowship to them, and even ordination. But prudence would dictate the caution above suggested, in regard to ordaining such over a church and congregation who were known not to hold these particular sentiments.

"The suggestions already made may lead to proper considerations in relation to candidates for ordination who embrace, in some particulars, opinions widely varying. Some of our good and faithful brotherhood differ in their opinions respecting what is termed the moral agency of man. Some believe that the divine government extends to the entire control of all human thoughts and actions; others assign to man a limited circle, in which his volitions are so essentially his own, that the divine government has no control over them. Yet both agree in the belief of the efficient purpose of our Creator, in the final result of the gospel dispensation, as embracing the salvation of all men. There are some who are of the opinion that sin and misery will extend into another state of man's existence, while others incline to the opinion that they both terminate with natural life; yet both these classes agree in the final holiness and happiness of our whole race. There are some who even carry the punishment of sins committed in this life beyond the resurrection; others confine it to an intermediate state, between natural death and the resurrection; yet both agree that punishment will end, and universal happiness be secured. Some are of the opinion that man, at death, falls asleep, remains unconscious till the resurrection, when all will be made alike immortal in bliss. These variations in opinions, as well as many others, now exist in our general connection; and it is evident that, should any ordaining council refuse to induct into the ministry a candidate on account of any of these, or other variations of opinion, not affecting the grand result, it would tend immediately to divide our denomination into a variety of different sects, and put an end to the happy union and fellowship which our order now enjoys, and in the maintenance of which much of our strength to withstand the combined forces of other denominations exists.

"We have seen and experienced the evils of one unhappy attempt to divide our denomination on the question regarding a future state of retribution; and it is to be hoped that, however painful its consequences may have been, we have learned a lesson by it which may in future contribute to the advantage of the great cause of our common Master, in which we are engaged. Union is strength; and Christian fellowship consists more in spirit than in the sameness of particular opinions. Murray and Winchester widely differed in regard to many opinions or sentiments, yet we find that, in 1785, they united in organizing the New England Convention of Universalists, at Oxford, Mass. But they both believed that Jesus Christ is the Saviour of all men, and that the holy Scriptures teach this blessed and soul-cheering doctrine; and for this belief they had both suffered sore persecution, and were willing to unite in measures which they well knew would be the innocent means of continuing such persecutions. The particular opinions about which these fathers in our Israel differed are now generally disbelieved by Universalists in the United States; but that one paramount sentiment in which they agreed, and which they prized above all other matters, still remains the same with us as it was with them. In this sentiment it unquestionably becomes us to continue united, and emulate their zeal and faithfulness.

"On account of the various opinions which were entertained among the believers in the common salvation, it was deemed expedient, for the preservation of union and sound fellowship, that a profession of faith should be adopted, in which all could unite, and to which all could subscribe. This was done at Winchester, N. H., by the General Convention of Universalists, in 1803. I have not this document now before me, but well recollect that it expresses a belief in the divine inspiration and authority of the Scriptures of the Old and New Testaments; that they teach the doctrine of the final salvation of all men through the mediation of Jesus Christ, and require strict obedience to the moral precepts required by our heavenly Father, and taught by his Son.

"On this broad and comprehensive platform has long stood our happy and blessed union and fellowship; and that no innovation may be allowed to destroy or mar what is so precious, it appears that in common cases a council of ministers need to be no more particular in inquiring into the sentiments of a candidate for ordination, than to embrace the points of faith contained in the confession above named."

SECTION XII.— DEDICATION AT FALL RIVER.

On Wednesday, June 30, the man of three-score and ten was called to Fall River, Mass., to assist in the dedication of a hall that had been erected by the Universalists for the purpose of public worship. He offered the dedicatory prayer, and the sermon was preached by Br. W. S. Balch, from Eph. 2: 19—21. In the evening the veteran preached from Ps. 40: 16,—"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified." He preached again on the next evening, from Zech. 9: first part of 17th verse,—"For how great is his goodness!"

SECTION XIII.—THEOLOGICAL SEMINARIES.

In the summer of 1841 there was an effort made among the Universalists to establish a theological seminary, where young men proposing themselves as candidates for the ministry might be properly instructed, and prepared to preach with more efficiency and usefulness than if they went into the work without proper literary qualifications. Several meetings were holden for the purpose of devising means whereby such an institution could be established. It must be confessed, however, that father Ballou was not in favor of such an undertaking. He was fearful of the influence of such institutions. He maintained that they had done little good in past time to the cause of pure and undefiled religion; and that they had been barriers to free inquiry, rather than helps. He thought the denomination of Universalists had hitherto succeeded very well without such an institution; all the prosperity they had had, they had gained without its help; and it was wise to let "well" alone. The elder preachers, who led the Universalists fifty years before, he said, were what the world called "unlearned and ignorant men" [like the apostles, Acts 4 : 13]; but did not the cause of truth flourish greatly under their labors? and did they not preserve the simplicity of the gospel of Christ?

"When a Rich, the elder Streeters, a Barnes, a Lathe, a Young, and others, half a century past, labored in the ministry of universal, impartial and efficient grace, they were, though what would now be called unlettered men, acceptable preachers to those who heard them, and greatly was their ministry blessed.

If it had best suited the wisdom of God not to employ such humble means in a work of such importance, he could, no doubt, have called from the ranks of the literati the best abilities, and devoted them to the work. Those who are named above were well read in the Scriptures, and ardent lovers of the gospel which they teach; they were men of good natural sense, and this they used, with powerful effect, to bring the light of Christ to the understanding of their hearers. Since their day, others have engaged in the good work, who were somewhat in advance of them in literary attainments; perhaps, about to correspond with the advance of community generally. And their labors, too, have been wonderfully blessed. The question here comes up, What evidence have we that the course which has thus succeeded, and the means which divine wisdom has used hitherto and blessed, are not suitable to be continued?"

A committee had been appointed to carry forward the designs of those Universalists who were in favor of the contemplated seminary; and this committee issued an address, calling upon the Universalists to come forward, and contribute of their substance for the purpose. Father Ballou felt it his duty to review said address, in the papers of the denomination; and somewhat of a controversy was carried on between him and Rev. Calvin Gardner, and some others.* The views of father Ballou on this point differed from those of many of his brethren, who, although they respected him very deeply, yet they felt that the altered state of society required a ministry of a higher grade in matters of human learning. All agreed that the highest qualification of a minister of Jesus was a belief of divine truth, and an experience of its sanctifying and cheering power. On this point there were not two opinions. Without this qualification, no man was fit for the ministry. But, besides this, a man must have other gifts and acquirements. Not every sanctified believer could be a preacher. To make him useful, the preacher must be "apt to teach." He must not only have the truth in his own mind and soul, but he must have the faculty of communicating it to others. The act of preaching is the act of communicating to others what the preacher may himself have learned. The most useful are those who will do this in the most profitable and acceptable manner. Some of the apostles, it is true, were unlearned; it was not, however, their *want* of learning that qualified them to be preachers; but they were qualified in spite of that want. They were qualified in a remarkable manner; they had the gift of tongues from above, with the power to cure diseases and perform other wonderful works. They had a seal to their ministry which men in the present day cannot have. Our divine Master did not refuse to have human learning consecrated to his cause, as is evident from the conversion of Saul, for the express purpose of making him a minister and a witness to the truth. On the whole, then, which class of preachers is best? Both, we will suppose, have equally strong faith, equal love of truth, have equally felt its power, and equally honored it with upright lives. The one class has had a sound education, the other has not. Which is best calculated to be useful? Let it not be supposed father Ballou was opposed to literary acquirements; he was merely afraid that theological institutions will divert men from the simplicity there is in Christ. He said, at the close of an article:

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* See *Trumpet and Universalist Magazine*, vol. XIV., pp. 57, 61, 63, 72, 78, 79, 81, 104, 109, &c. &c.

> "Let no one suppose that anything contained in this communication is designed to lessen the high esteem in which literary attainments are justly held. The facilities for such attainments are numerous and ample in all sections of our country; and no young man need be deprived of their advantages. If a youth desires to understand how the Scriptures are explained by our denomination, he has no occasion to go from home for this purpose. What has already been published, and what is constantly going forth from the press, are sufficient for this. The assistance of an experienced minister, in properly arranging and writing sermons, may be easily obtained, and rendered of no little service."

SECTION XIV.—ROCKINGHAM ASSOCIATION OF 1841.

The session this year was holden in Poplin, N. H., Aug. 25th and 26th. Twenty-four clergymen were present. The weather was very fine, and seven sermons were preached; the last by father Ballou. The congregations were large and attentive.

SECTION XV.—U. S. CONVENTION OF 1841.

This body met in the month of September, in the city of New York. About one hundred and twenty Universalist clergymen were present. Meetings were holden in all the Universalist churches in the city. Father Ballou preached at the Orchard-street Church on Wednesday evening.

SECTION XVI.—BOSTON ASSOCIATION OF 1841.

This body met in Andover; and father Ballou was appointed moderator. The session, said the clerk, will "undoubtedly be remembered by those present, as among the most pleasant they ever attended."

SECTION XVII—UNION MEETINGS.

About this time, a series of very interesting meetings, called "union meetings," took their rise, which were continued for some length of time, and in which father Ballou took great delight. They refreshed his truly devotional spirit. The first was not intended as the precursor of others; but such was the result. It was holden at East Cambridge, in the Methodist meeting-house, on Christmas eve. The sermon was preached by Rev. Mr. Lambert, the Unitarian pastor; and Rev. Mr. Wilson (Methodist) and Rev. Mr. Brooks (Universalist) took parts in the services. At the close, the members of the three churches participated in the Lord's supper, administered by the three clergymen. An exchange of ministerial services also took place between the Universalist pastor and the Unitarian and Methodist pastors. We shall refer to this subject again in a subsequent paragraph.

SECTION XVIII.—DEDICATION AT PAWTUCKET, R. I.

An immense number of people came together at Pawtucket, R. I., on Wednesday, 16th March, 1842, to attend the dedication of the Universalist church. So great was the pressure, that almost every male was excluded from the house; and it was found necessary to open another place of worship, to accommodate those who could not by any possibility obtain entrance. The vestry of the Baptist church was politely furnished, and Rev. W. S. Balch conducted a service there. In the mean time the service of dedication went on. But a short distance from the spot stood the former house built by Universalists, which had been wrested from their possession at a time of their necessities by the members of other sects. The Universalists had evinced their power to recover from a low condition; they had experienced a happy *anastasis;* and, on the day referred to, they gathered together to consecrate their new temple; and scores and hundreds of their friends from neighboring towns came in to participate in their joy. Father Ballou preached on the occasion, according to notice previously given; and it was said "that he retained all the mental vigor of his earlier years." His arguments convinced the understanding of his hearers, and showed the reasonableness of the service God requires of us.

SECTION XIX.— INSTALLATION AT PROVIDENCE.

On the following day (17th March), Rev. Henry Bacon was installed to the pastoral care of the First Universalist society in Providence, R. I. Sermon by Rev. E. H. Chapin; charge and delivery of the Scriptures, by father Ballou.

SECTION XX.—ADVICE TO UNIVERSALIST PREACHERS.

The eye of father Ballou watched with deep solicitude the progress of the denomination of Christians to which he belonged. He desired to see them increase, not only in numbers, but in their knowledge of the word of God, and in the means of usefulness. He became fearful that the younger preachers had begun to neglect the study of the word of God, and to give an undue proportion of their time to the reading of the numerous works of fiction which were being issued from the American press. He deprecated the practice, too, of delivering mere essays for sermons, from which were omitted many of the strong points of gospel truth. The great errors of the age were not opposed with that manly vigor and open honesty that characterized the early labors of Universalist preachers. He saw this and lamented it, and desired to express his fears. No man had less of the spirit of dictation than he; and when he pointed out what seemed to him to be the faults of others, he did it with great diffidence and caution. See the following article, which he caused to be published in June, 1842:

"BRETHREN: I feel confident that my attempt to give you some advice will be received by you with favorable considerations. Of this I am assured by the respect and attention which you are in the constant habit of showing me on all suitable and proper occasions. But, concerning the estimate which you may allow to the suggestions I may offer, I have not so full a persuasion. My doubts respecting this are occasioned by my want of confidence in my ability to render you any valuable assistance by my feeble effort; and, also, by the well-known fact, that even the judicious and candid frequently entertain different views concerning what means are the best to be employed in order to obtain the same worthy end. If, in your deliberate judgment, my suggestions should be considered as uncalled for, or needless, or improper, I doubt not that you will accredit them to good intentions; but should you, on due reflection, entertain a more favorable opinion of them, and deem them useful, I have the happiness to believe that your future course will be in accordance with such an opinion.

"After these remarks, I will proceed to my purpose, by stating some of my fears. 1. I confess that I have some fears that the holy Scriptures are not so faithfully and carefully read and studied by Universalist preachers as they ought to be. There are so many books published, and of such a variety of character, that, should the preacher devote enough of his time in looking them over to enable him to form an opinion of them, he would have but little left to devote to the sacred writings. It would be remarkable, and even wonderful, if some did not err from duty in this way. It having become fashionable to read many books, a man exposes himself to be mortified, in polite circles, if he cannot pass himself off as one acquainted with them. If you duly consider this subject, and trace its various and multiform influences, you will easily perceive that, to avoid all its unfavorable effects, must require great caution, and no small degree of moral courage. But let me ask the serious question, whether it would not be better that the preacher of the gospel should be well acquainted with the Scriptures and their true meaning, and also with the doctrine they teach, than to neglect them for the purpose of rendering himself familiar with the fashionable novels which engross the time and conversation of the many whose tastes are vitiated by them? Let me not be misunderstood. I do not advise that no other writings should be read by the preacher than the Bible; but I feel safe in saying that the most of his reading should be in reference to a right understanding of its true sense and doctrine.

"2. I confess I have some fears that Universalist preachers may err by following a desire to imitate a practice which has become habitual with preachers of a different faith, who amuse multitudes with sermons scholastically composed, but so entirely destitute of doctrine that the hearers, after years' attention, are entirely ignorant of the sentiments of their preachers, if they have any. It is true that this sort of preaching pleases the ears of multitudes in our times; but it conveys no conviction to the understanding of the substantial and great truths of the gospel of Jesus Christ. A preacher of this sort will read a passage of Scripture, as a text; but it is a mere motto. The sermon would be unfashionable, if it should be devoted to the exemplification and illustration of the true meaning of the passage, by throwing the light of the context on it, and by searching the Scriptures to confirm and establish its truth. Attention to this kind of preaching can never establish community in an understanding belief of the gospel of Christ. And children brought up under such preaching will be utterly ignorant of the doctrine of the Scriptures, and will be in possession of no evidences to prove what they profess to believe. In this condition they may, for a season, remain quiet and peaceable; but soon comes along an awakening; and a flaming revivalist, ignorant and full of fanaticism, raises his hideous cry, and the people, as ignorant as he is, flock in multitudes after him. They, being empty, are soon filled with such as he brings them. Some, who have a little reason, lose it, and such as are more destitute believe all he says, and think they are converted, and have got religion. What, now, has become of those pleasing dreams about fashionable and polite preaching? They have vanished. I feel safe in advising Universalist preachers to avoid imitating a practice which must, in the natural course of cause and effect, result in such deplorable consequences.

"3. I think there is some reason to fear that Universalist preachers, for fear of giving offence to pious people of different creeds, may think it a wise policy to abstain from exposing those numerous errors which are found in human creeds, and generally believed by professing Christians. Can such a policy be justified on any reasonable grounds? Let us look at the case, and examine it carefully. Are not all men liable to err? This will be granted at once. This fact goes to prove that we ought to assist each other, as far as possible, in detecting error. It is a duty which we owe one to another. It is a righteous claim which we have one on another. I would ask Universalist preachers if they should think themselves abused, or in any way wronged, should they hear a Calvinist, or a Methodist, or a Unitarian preacher, endeavor to point out those errors which he honestly believes we have imbibed? Surely you would not. You would even go out of your way to embrace an opportunity to listen to such an attempt. And you would, moreover, have good reason to thank the preacher for his honest endeavor. Supposing he should succeed in convincing you that you were in error, would you be offended? Surely you would not. Suppose he utterly fails, would you disesteem him because of that? You would not. What right, then, have you not to allow to others what you would esteem a favor to yourselves? What reason have you to think that others would be offended at what would give you no offence? Is it modest in us, or is it charitable, to suppose that we are the only people in community who are willing to have others assist us in detecting error?

"Think of these things, my brethren; and may the wisdom which is from above direct you in all your ways, and give success to all your labors!"

CHAPTER XXIV.

SERVICES ABROAD; DOCTRINE OF NECESSITY; WHICH SECT SHOULD BE PREFERRED? EFFECT OF HUMAN CONDUCT; THE UNION MEETINGS; FATHER BALLOU AT THE UNION MEETINGS, ETC. ETC.

FROM JULY 1842 TO JULY 1844.

SECTION I.—MASSACHUSETTS CONVENTION OF 1842.

In June, father Ballou attended the session of the Massachusetts Convention, at Springfield, and preached on the occasion. Thirty-three preachers were present, and the session was a very happy one. At all meetings of this kind he received the marked respect of his brethren.

SECTION II.—REPLY TO STUART.

We notice here, a little out of place, a small work which appeared in 1840, entitled a "Review of some of Professor Stuart's Arguments," &c. It was a reply to an article in the *American Biblical Repository.*[*] The professor evidently cherished a little ill-will towards

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[*] The whole title was, "A Review of some of Professor Stuart's Arguments in Defence of Endless Misery, published in the *American Biblical Repository*, July, 1840. By Hosea Ballou."

Universalism, which showed itself at every proper opportunity. His Letters to Channing had been the means of the conversion of Rev. W. Balfour to Universalism; and Mr. Balfour, in several of his works, had connected his conversion with the professor's name and writings. The latter had never been able to answer his own arguments in favor of that doctrine, which he had incautiously put forth. About the beginning of 1840, the professor received a copy of what purported to be the long-lost book of Enoch, supposed to be referred to in Jude, verse 14. The professor supposed, very vainly, that he could sustain the doctrine of endless misery by this book. It must be confessed that, of all the efforts made by him to that end, this was the most futile. Why abandon the canonical Scriptures, and resort to those which are apocryphal? If the doctrine referred to can be supported by the canonical Scriptures, what need is there of referring to the apocryphal? and if it cannot be supported by the former, can it by the latter? But the prophet which hath only a dream must needs tell his dream. No one knew when this alleged book of Enoch was written; no one knew, indeed, that there ever was such an ancient book; or, if conceded there was such a book, no one knew that the work which the professor had obtained was veritably that work. The book was full of fables, let it have been written where or when it may. Father Ballou undertook to reply to the arguments of Professor Stuart in favor of endless misery, as based on that book. The little work is marked with the discriminating powers of its author's mind. He followed after the professor, and searched his theory, and fairly turned it upside down. No one could do such a work more thoroughly than he.

SECTION III.—DEDICATION AT TEMPLE, N. H.

In the month of June (22d day) the meeting-house erected by the Universalists in Temple, N. H., was dedicated to the worship of God. The papers of the day said, "The venerable Hosea Ballou, of Boston, was present, and added much to the joy of the occasion." He preached from Deut. 26 : 10, 11, and many longing souls were satisfied on that day.

SECTION IV.— JOURNEY TO PORTSMOUTH AND RYE.

In the month of July, father Ballou went down on the seaboard, to Portsmouth and Rye, N. H. In the former place was settled his nephew, Rev. Moses Ballou, who drew together, at that time, probably the largest congregation in the town. Thirty years before, father Ballou had been the pastor there. He preached to the people, and saw some few of the old friends remaining; but the greater part had gone to that "undiscovered country from whose bourn no traveller returns." From Portsmouth he went to the neighboring town of Rye, where he enjoyed himself upon the sea-shore, or among the farms of the hardy population. He loved rural life; and here he found it, although upon the very verge of the sea. The roaring ocean inspired him with awe at the immensity of the Creator's works; but the fields, the hills, the waving grain, the lowing herds, the simplicity of the farmer's life, his freedom from anxiety, and his steady independence, formed, in father Ballou's mind, the ideal of the highest earthly happiness. He found a few here who professed to believe the doctrine he taught; and he preached to them on the Sabbath after his arrival.

SECTION V.— DEATH OF FATHER GLOVER.

In the month of July, the death of Rev. S. Glover took place, at his residence in Newtown, Conn. He was one of the early Universalist preachers in the United States, and at the time of his death he was the oldest of that class in the country, having reached the exceeding age of ninety-two years. A friend, who visited him in his last moments, described the state of his mind as follows:

> "It is but a short time since I visited this aged veteran. I found him weak in body, but strong in *faith*. In the course of our interview (which I shall long have occasion to remember), he observed that he had a desire to depart, and that he should soon go, for his earthly tabernacle was nearly dissolved. When I came to take my leave of him, he took me by the hand, — 'I may not see thee again in the flesh,' said he, 'for I have but a few more days to remain;' and he added, 'I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith.'
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> "His faith, which was emphatically 'the substance of things hoped for,' he retained without wavering, firm unto the end. It enabled him to bear the infirmities of age with resignation, and to look upon death as the messenger of mercy to summon him home to the enjoyment of a better life. This world, indeed, appeared dark to his vision; but, beyond, all was bright and cloudless, and

when the hour of his emancipation arrived, he went to his rest, —

> 'Calmly as to a night's repose.'

Truly hath the poet said,

> 'The end of the good man is peace;
> Night dews fall not more gently to the ground,
> Or weary, worn-out winds expire more soft.' "

SECTION VI. — INSTALLATION AT CAMBRIDGEPORT.

On Sunday evening, Oct. 2d, father Ballou was present at the installation of Rev. Lemuel Willis as pastor of the Universalist society at Cambridgeport. Sermon by Rev. O. A. Skinner, of Boston; installing prayer by father Ballou; charge by Rev. H. Ballou, 2d, of Medford; fellowship by Rev. J. H. Willis, of South Reading.

SECTION VII. — BOSTON ASSOCIATION.

The Boston Association for the year 1842 was holden in Lynn, and father Ballou was elected moderator. The anti-slavery discussion was urged with some vehemence at this meeting, and made the session somewhat unpleasant. Father Ballou regretted most deeply the existence of slavery; but he saw no way in which it could be immediately abolished. It was recognized by the constitution of the United States — the compact which binds the states together, and which every citizen is bound to respect; and, although he desired most earnestly that slavery might come to an end, and was ready to aid in any measures that would promote so desirable a result, he did not wish to see the meetings of Universalists, which were formed originally for other purposes, embittered by discussions touching the matter. We have no recollection that he ever introduced a resolution, at any meeting, calculated to agitate this subject. It was in the evening of this session that Rev. R. Breare, then of Halifax, N. S., but on a visit to New England, preached a sermon which thrilled all hearts.

SECTION VIII.— DOCTRINE OF NECESSITY.

About the close of the year 1842, a controversy sprung up in regard to the doctrine of necessity. Father Ballou had expressed his opinion on this subject in the *Expositor and Universalist Review*, vol. II. (new series); and he did not care to enter into the examination any more fully, until the arguments he had advanced had been met. But, as some writers had taken pains to speak of the doctrine of necessity as very immoral, he issued a brief article, in which he went into the inquiry concerning the moral effects of that doctrine. We have no desire to introduce that subject into this work, any further than a fair statement of father Ballou's opinions seems to render it necessary:

"My present object is to inquire concerning the moral effects of a belief in the doctrine of necessity.

"Now, as this is a new subject, my readers may feel some interest in what may be offered upon it. And I will endeavor to bring what I have to say into as small a compass as convenient, so as not to weary them.

"There is nothing which more disparages any opinion than a belief that it has an immoral tendency. And it will be conceded on all hands that, if an opinion or sentiment does, in reality, tend to vicious practices, it is good evidence that it is false. Much might be said in defence of this rule of judging; but it is so obviously true that argument in its favor is unnecessary. On the other hand, we may be fully satisfied that, if a sentiment naturally and even necessarily tends to that which is virtuous in human conduct, it is good proof of its being true.

"But we must be cautious in making suitable and proper discriminations in trying to decide on sentiments by the rules here laid down. Did I believe in the divine decrees, and that these decrees embraced every act of every being whom God has created; and, at the same time, believe that the endless infelicity of millions of my fellow-creatures was embraced in these decrees; and, moreover, that it was decreed that I should be an instrument by which these unhappy beings should be tormented, I might be led by such a belief to conduct in a very vicious manner towards my brethren of mankind. But it is seen at once that this vice does not proceed from a belief in the simple proposition that God overrules all acts and all events; but from an opinion which I have associated with that belief. It is easy to see that we can never do anything because we believe that all events are fore-ordained or foreknown by the divine Being; for, though we may believe this, we, being ignorant entirely with regard to the future, know nothing concerning what is ordained to take place. This ignorance with regard to the future is evidently an appointed cause which leads to acts men would not do without it, as what they often do results in the entire overthrow of what they intend to accomplish, and the bringing to pass what they intended to prevent. We act in reference to purposes of our own; and in no other way do we act, in no other can we act. God may overrule what we do in such a way as to bring to pass our own purposes, and that he will do if it so please him; or he may so overrule what we do as to disappoint our intentions, and this he will do if he sees good.

"Let us suppose that a man really believes that God ordains all events, and that he so ordains all events, and so overrules them all, as to result, finally, in the best good of every creature he has made. What moral tendency would this belief have in this man? He cannot believe thus without believing that God is impartially good to all his creatures. He cannot, consistently with this belief, believe that he can so injure any of his fellow-creatures that God will not so overrule this intended injury as to cause it to result in the benefit of the person he might design to harm. A man thus circumstanced, under the influence of his belief, believing in the boundless wisdom, power and goodness of God, would necessarily be imbued with the same spirit of love and goodness. It seems impossible for a man to be in full possession of such a belief without being exercised with love towards God, and towards all men, even his enemies, if he has any. This faith, which works by love, purifies the heart from enmity and wrath, and is an effectual barrier against the framing of any scheme to injure any one. In the first place, it removes all desire to do harm ; and, in the second place, it shows him that he is so entirely in the hands of God that He would not allow him to do harm if he had a desire to. I see not how it is possible for one entirely in this belief, and in the spirit of it, to either desire to harm any one, or lay any scheme to do so.

" With a view to obtain further light on this important subject, let us try a contrary belief. And let it be remembered that what we are in search of is, a faith which will work in us love to God and to all men. Suppose, then, that we believe that God does not ordain all events, that he does not design all events for the best good of all his creatures, that he allows men to do what he knows will be to their damage ultimately, and that men do actually go on in this way injuring themselves and each other, and that all this will finally result in evil to a large portion of our race, if not to the whole. What, let us ask, is there in this belief that tends to work in us love to God or our fellow-creatures? Let those who can see in such a belief such a tendency point it out.

" Will it be said that, in order to love God and our fellow-men, we must believe that he has commanded it, and that this belief is sufficient? We ask, in return, who does not believe this? And, again we ask, who ever loved either God or man merely because of a belief in this command? We cannot love God until we are sensible that he loves us; nor can we love our fellow-creatures as we love ourselves, until we are sensible that God loves all equally. Love is the end of the commandment; and it has its origin in God, who is love.

"Should these suggestions and these reasonings be deemed faulty by any one who is a friend to truth, if he will in the spirit of candor point out the defects, no one will be more benefited thereby than myself."

SECTION IX.—WHICH SECT IS TO BE PREFERRED?

Father Ballou did not think it an unimportant question, "Which of all the different sects is to be preferred?" He was strongly attached to that of the Universalists. They formed the band of Christians to whom he gave his heart's warm love, in his early manhood. The doctrine they defended he believed in his inmost soul; it was to him the brightest ray that ever fell upon his eye. The question, "Which of all the different sects is to be preferred?" he answered in the following allegorical manner:

"I said to the sun, Thou bright luminary of day, may a humble tenant of the earth, on which thou hast for nearly six thousand years poured an overwhelming flood of thy blessed light and heat, be allowed to ask thee which of all the different sects of religionists in this little world thou holdest in highest regard? And the sun said unto me, Though thou art but an humble tenant of this little speck of a world, and art very small in thine own sight, as it becometh thee to be, thou art not beneath my notice, as thou must know from the blessings thou hast enjoyed from my favors. And as to the question which thou hast, in thy simplicity, asked of me, I must counsel thee to judge of me by what I do, and entertain no scruples in regard to my sincerity. Then I said to the sun, I have for many years enjoyed the sweets and delights of thy marvellous light, and I have carefully observed that people of all ranks, conditions, characters and sects, have been equally favored with the same; and if I judge of thee by what thou doest, then must I conclude that thou art, in sincerity, equally kind to all. The sun then said to me, Thou hast judged rightly.

"Then said I to the sun, I would humbly ask of thee to tell me, if thou knowest, whether all the bright stars, which sparkle throughout, and beautify the heavens, are in agreement with thee, in thy equal regard toward mankind. And the sun replied, Thou must learn the true answer to this question by the same rule which I gave thee by which to solve the former. Then I said to the sun, My little weak heart is glad; and, though I am so very small, I am full of joy that all the host of heaven, above and around me, are in unison, and in perfect communion, on this great subject of my queries.

"In my joy and gladness of heart I paused a moment, and said to the sun, May I still ask, if all the elements of nature, of which this world is composed, and of which I myself consist, are in accordance with the heavens, in regard to the subject of my queries? Then said the sun unto me, Thou needest not to have asked this question, for the counsel I gave thee before will enable thee to solve this query as well as the former. Then did I say to the sun, I am thankful for thy instructions and thy admonitions; but I humbly desire to ask, whether that almighty Being, who rules over all worlds, and on whom all depend, is pleased with this impartial favor which I see in the heavens and in all the elements of nature. Then did the sun say unto me, I am but a creature of the great Being of whom thou speakest, and so are all the hosts of heaven and earth; and we, being subject to his divine control, are, in all our operations, but an expression of his mind and will; and, if thou wouldst know his disposition towards his creatures, thou must judge of that by what he does.

"Then did I raise my thoughts beyond all creatures which my eyes beheld; and, as a drop of dew glows with the beams of the sun, so did my heart feel a transporting joy in the light of God."

SECTION X.— THE HERO OF TRUTH.

Miss Sarah C. Edgarton, who, at the time of which we write, was a young lady in Shirley Village, Mass., afterwards a very distinguished authoress among us, held the name of the veteran soldier of the cross in very high regard. She published, at the close of 1842, the following article, entitled "The Hero of Truth," respectfully dedicated to him :

"Nobly the warrior stood,
Strong in his battle might;
And his voice rang clear through the solemn wood,
Where the watch-fire flashed its light.
The startled panther sprang up and fled,
And the serpent crept away,
For he feared a bruise on his venomed head
From a weapon strong to slay.

"But the birds sang wild and sweet,
Above the warrior's head,
And the wild-flowers clustered around his feet,
And bowed at his lordly tread,
And far in the wilderness sang the streams,
With ominous tones and deep;
They had wakened his soul from the fitful dreams
That haunted its morning sleep.

"And nobly now he stood,
Strong in his battle might,
For the cause that nerved him was *human good*,
The noble, the true, the right!
At the frown of the haughty he trembled not,
Nor shrunk from the eye of scorn;
For his soul was girded to meet the lot
For which he was nobly born.

"With a weapon dyed in blood,
Old giant Error rose;
He had fought and conquered before the flood,
And who dared *now* oppose?
As Apollyon fought in the lonely vale,
With the Pilgrim worn and weak,
So Error fought, in his coat of mail,
With the youth of the beardless cheek.

"As the Philistine giant strove,
With his sword and spear and shield,
'Gainst the youth who came in the name of Jove,
To battle in Elah's field, —
So Error, the giant of centuries' growth,
With scorn on his lips at play,
Came out 'gainst the stripling whose sling was *Truth*,
And vowed him to death a prey!

"*But the battle was still the Lord's!*
And the hosts of the giant fled,
Leaving behind, with their broken swords,
Their champion, Error, *dead!*
While the army of Israel, firm and strong,
Shout 'Victory!' loud and high;
And the valleys ring with the triumph-song,—
'Thus Error shall *ever* die!'

"And now the warrior rests, —
Peace on his reverend head!
Peace mid the tumult of waving crests,
And an army's thundering tread!
Peace while he gazes in proud delight
On the youthful champions round!
He hath run the race, he hath fought the fight, —
Let the HERO OF TRUTH *be* CROWNED!"

SECTION XI.—EFFECT OF HUMAN CONDUCT.

There was, at this time, a meeting of the Universalist clergy in the vicinity of Boston, called the Winchester Ministerial Circle. They assembled once in a month, at each other's houses. At every meeting, some one was appointed to prepare an essay, to be read at the succeeding meeting. In December, 1842, they met at the house of Rev. S. Streeter, of Boston, when the following essay was read by father Ballou:

"QUESTION.—*What effect will the conduct of men, in this mortal state, produce in relation to their portion of enjoyment in the future, immortal state?*

"However various and conflicting may have been the opinions of Christian doctors on this question, they have generally agreed in using about the same language in reference to it; and have been quite uniform in their application of certain passages of Scripture as divine authority on this momentous subject. But, although our clergy, who believe in the doctrine of particular election and reprobation, hold the same language, in reference to man's final state, as do those of the Arminian school, and apply the same Scriptures to that subject as do the last mentioned, it seems utterly impossible to reconcile either their manner of speaking or their Scripture quotations equally and rationally to their widely different sentiments. The doctors of the first-mentioned class profess to believe that the final, eternal destiny of all men was fixed and decreed, in the counsels of divine wisdom, from all eternity, without any reference to faith or good works. But the last-mentioned doctors contend that man's final state depends on the condition of faith in Christ and obedience to his precepts. Yet have these schools of doctors made the same use of 2 Cor. 5: 10, 'For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' If we could find any way to reconcile this declaration of the apostle to the meaning which the Arminian attaches to it, is there any possible way to understand how that agrees with the sentiment of the predestinarian? That this passage agrees, in substance, with all those numerous passages which speak of rewarding men according to their works, perhaps will not be doubted by any.

"It is, unquestionably, a fact, that neither of the before-mentioned classes of divines understandingly believe either the passage in 2 Cor. 5 : 10, or any of those like passages, which evidently belong to the same general subject. What they all believe and teach concerning the subject of rewards and punishments in the immortal state amounts simply to this, namely, some men will be eternally rewarded for their good deeds, but not punished for their deeds which are evil; and some men will be endlessly punished for their evil deeds, but receive no reward for their good deeds. To understand the Scriptures thus, and so to explain them, is, evidently, to do them great injustice, and to modify the moral government of God, by the wisdom of man, contrary to man's sense of moral justice. All which is written in the volume of divine inspiration on the subject of rewards and punishments is, unquestionably, in agreement with Eccl. 12 : 13, 14, — 'Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'

"Our Creator has given us no evidence for believing that some of his moral beings are so privileged that their transgressions will yield them no bitterness; and that others are not entitled to the happy effects of obedience to his parental requirements. Nor does such doctrine find any support in the experience of man. 'He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons with God.'

"In relation to our remarks thus far, there appears no danger of meeting with any opposition.

"We come, then, to another important query, and that is, are the rewards and punishments, of which we have assurance in the divine word, administered in this mortal state, or are they to be experienced in the future, immortal state? In the old schools, as we have seen, these rewards and punishments have been regarded as belonging to the immortal world; though so managed that some are there to receive an infinite reward for their good deeds, but no retribution for their deeds which are evil; while others are to be forever punished for every evil work, but are to meet with no reward for doing well. But, as we are compelled to reject this theory, on account of its utter and manifest impropriety, we may ask whether all men will not be rewarded and punished in the immortal state according to their good and evil deeds in this mortal life? If we take the affirmative of this question, meaning thereby that all rewards and punishments are to be administered in the immortal state, and that no such administration is known in this state, then surely we throw away all proof, from man's experience here, that there is, in the divine government, any such thing as rewards and punishments. One might conjecture that, as there are no rewards nor punishments in this world, there must be in the future. So, another may surmise that, as God does not in this world render to men according to their works, we may reasonably suppose he will not in the world to come. And this surmise, to say the least, is as plausible as that conjecture.

"But it is said that we are not left to our speculations in regard to this weighty subject, and that God's written word must decide the matter? To this we shall not demur. We are in favor of using this rule, and no other. If it be asked whether our experience should not be allowed to bear testimony in the case, the right answer is, our experience can be of no authority in the matter only as it obtains its force from the divine word. That for which we here contend is made clear by the following Scripture: Gen. 15: 13, 14, — 'And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance.' Here we learn that God judged that nation which afflicted the seed of Abram, before he brought them out of their bondage. Now, if the Scriptures had informed us that God brought the oppressed Hebrews out of Egypt, and had given no account of any judgments having been sent on their oppressors, then, in this instance, human experience would not have borne witness. But look at Exod. 9 : 13, 14,—'And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.' By following the Scripture account, we find that all God's plagues were sent on Pharaoh and his people in judgment; and afterward the oppressed were delivered. If the Scriptures nowhere give us any account that Pharaoh and his people are to be judged and punished in the immortal state, do we render them that deference which is due to their authority by contending that the divine retribution on Pharaoh and his people was not administered in this mortal state, but is in reserve for the immortal? We have an instance of divine retribution recorded in the 9th chapter of Judges, which we may consider as another example of Scripture doctrine on our subject. See verses 56, 57,—'Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.' In agreement with these examples we find the doctrine of rewards and punishments laid down in Lev. 26 and Deut. 28, in which account we are certified that justice should be duly administered, both in relation to obedience and disobedience. But, in all these specified rewards and punishments, we find all to relate to good and evil in this mortal state, and no allusion to the future. St. Paul, in his epistle to the Hebrews, when endeavoring to guard Christians against a neglect of the duties of their vocation, says, chap. 2 : 1—3,—'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?' The apostle here assures us that, as under the former dispensation the people were justly punished for every fault, so would it be under the gospel dispensation; but neither Paul nor any other inspired writer has furnished authority for carrying the divine rewards and punishments under the gospel dispensation into the immortal state, any more than such rewards and punishments were carried into that state by the law of Moses. When Jesus, to whom all judgment was committed, set up and established his kingdom in this world, his judgment-seat was erected, before which, as St. Paul says, all must appear, that every one may receive according to his deeds, whether good or bad.

"But, in all we have said, what have we done in relation to our question? Perhaps it will be said we have done but a very little. And yet this little may be of even important service while we attend to further discussion, as we are instructed by it not to look to the Scriptures for any information respecting rewards and punishments in the immortal world.

"What are we now to do? We are to try to settle the question, What effect will the conduct of men, in this mortal state, produce in relation to their portion of enjoyment in the future, immortal state? But, by what rule and by what means are we to arrive at the solution sought? Is it said that we must reason from analogy? It is true, many learned divines strenuously contend for this, and are confident that by this mode of reasoning they correctly arrive at the conclusion that the virtuous in this world will be rewarded in the future state, and that the vicious here will be punished there. But such a conclusion is no honor to their learning, nor is it any evidence of their extraordinary powers of reasoning. All we have seen on this subject strongly indicates the fact that these divines assume, without any proper process of reasoning from analogy, that some of the human family will be happy hereafter, and that some will be miserable; and, as they have no Scripture proofs in the premises, they say that analogy sustains them in their conclusion. What is meant by analogy? Analogy is a resemblance between things, with regard to some circumstances or effects. If this reasoning from analogy on our present subject be fully authorized, what difference shall we find between this mortal state and the immortal? We are brought to a full stop at our first setting out. This state of our existence is mortal, and all who live here must see death. What follows from analogy? The next state of man's existence will be mortal, and all who live in that state must see death. Immortality is now out of the question; and our subject changes its aspect, having lost one of its principal elements.

"As we are now entirely free from all authority but analogy, we have just as wide a field in which to range as we please to make it. We will then take the assumption that virtue in this state is to be rewarded in the next, and that vice here is to be punished there, for granted, and then reason from analogy. This will bring us to the conclusion that retribution will forever be one state of man's existence in arrear; and, if men suffer for sin in this present state, or here enjoy in consequence of virtue, both this sin and this virtue belonged to a former state. Again; our analogical reasoning brings us to the wise conclusion that, as we have here no recollection of having existed in a former state, we shall, in the future world, have no recollection of this. Keeping to our analogy, we may be satisfied that in the future world some will die in infancy, some in youth, some in middle age, and some in old age; all will sin and come short in duty; some will be more virtuous than others; the most virtuous will endure great afflictions, be persecuted by bigots, and, in short, all things there will analogically agree with all things here.

"Perhaps we shall be told that we carry this analogy too far, and make it too particular, and that by so doing we wrong our wise and learned divines. Well, this we have no disposition or wish to do. Will they inform us just how far they would extend this mode of reasoning? They have never done it. No doubt the extent to which they are willing to go must be determined by their own imaginations, each carefully accommodating his own particular views. Let them do so, and there are not more points in the wide heavens around us than there will be of their widely-different and conflicting opinions.

"Some may say, We believe in the doctrine of immortality, as it is brought to light through the gospel, and do not admit that the imperfections of this mortal state will exist in that, but are strongly inclined to the opinion that our conduct in this world will be attended with good and evil consequences hereafter, and will render us more or less happy according to its moral character; and we wish to have the question duly considered on these admitted premises. Well, we will do all we can. But, before we begin, we want to be furnished with some acknowledged authority. Are the Scriptures to direct our inquiry, and decide the question? If so, what shall we do if on examination we find them silent on the subject? We do not remember that Moses, or the prophets, or Jesus, or any of his disciples, have given us any information concerning what effect our conduct in this world will produce, affecting our enjoyments in the immortal state. It is true that Jesus taught his disciples, in the parable of the laborers in the vineyard, that some murmured because they received no more wages than others who had not labored so long as they had, and that the first should be last and the last should be first; but we have no authority for applying this parable to the immortal state. And it would by no means well agree with the opinion that the most virtuous here will receive more happiness in the immortal world than those who come short; for, according to the parable, those who bore the burden and heat of the day, and those who wrought but one hour, received alike. If this parable is allowed to establish a principle, it would seem that our inquiry is at an end, and that the amount of happiness allotted to the children of our heavenly Father is determined by his own gracious will, and not by the amount of their good works. To whatever this parable specially belongs, one thing is obvious, and that is, if those who bore the burden and heat of the day had loved those who wrought but one hour as they loved themselves, there would have been no murmuring.

"If it be said, even allowing that the Scriptures are silent in regard to our question, reason teaches that our conduct in this world must affect our enjoyments in the immortal state, or we must lose our recollection of what we here do, we reply, When we undertake to determine important questions relating to the immortal state by our reason, without the aid of God's word, we imply thereby that he has not revealed so much of the future state as is necessary for us, and that it becomes us to make the best shift we can to supply the deficiency. It is true that the blessed Jesus told the Sadducees that in the resurrection men will be equal unto the angels, and shall die no more; and St. Paul informs us that as in Adam all die, even so in Christ shall all be made alive; but this is not enough to satisfy our curiosity. We want — what do we want? We want to know who are to be *greatest* in the immortal world! Well; who are they who shall be greatest there? Of course, WE who are the greatest, the wisest and the best, here on earth. If reason does not teach this, our pride and our vanity are all put to confusion, and our marvellous attainments are of no value! This, be sure, is intolerable. It must not be so. Let us go to work now in earnest, and make reasonable calculations. But, as it is not modest to be talking about ourselves, we will make our calculations in regard to others, having ourselves in mind all the time. Which will enjoy the most happiness in the immortal state, St. Peter or Ananias? The latter lied to the Holy Ghost and then died; the former denied Jesus, and cursed and swore that he knew not the man, and was rebuked by his Master, and by him called Satan, and was withstood to his face by St. Paul for his dissimulation. Will not Peter remember, in the immortal world, his base conduct here? and will not Ananias remember his foul lie? Well, if they both remember these things, will not such recollection render them both less blessed than they would have been had they never done those things? If this be granted, it does not determine which of the two will enjoy the most. Let us try another case. Take those wicked enemies of Jesus, who maliciously procured his crucifixion, and his disciples who preached his gospel, and suffered death for his cause. Which of these classes will enjoy the most in the immortal state? Is it said, that reason, without a moment's pause, answers, the disciples will enjoy far the most happiness in that state? If this be said, we have some important queries to suggest. 1st. Does reason, enlightened by the Scriptures, allow that divine wisdom had no design in the crucifixion of Jesus? 2d. If it be allowed that God designed this event, does not reason teach us that he also designed all the means by which it was accomplished? If our reason will not consent to this, it is of no use to us, and the least we have to do with it the better. But the fact is, reason, enlightened by the Scriptures, does fully assent to the fact. However humiliating it may be to allow this, allow it we must. 3d. Did God design the crucifixion of Jesus, and design that the enemies of Jesus should do this act, and did he design all this for good? Reason, now having got into the divine light, answers in the affirmative. Now, suppose that in the eternal, immortal state, it should please the Father of the spirits of all flesh to open this whole plan to the clear vision of all concerned in it, what does reason say will be the effect on those who were the enemies of Jesus? Will such a discovery, if such be ever made, cause those who crucified the Son of God to hide their faces with shame, and forever to lament the deed? or will it cause them to be sensible of their entire dependence on God, and to be wholly swallowed up in the bright glory of divine wisdom and the ocean of God's mercy?

"Should such a scene as above suggested be exhibited in the immortal state, does reason lead us to suppose that the enjoyments of those who crucified Jesus will be less on account of their having done this deed? Will they to all eternity enjoy less than they would have enjoyed had they not done it? Will those disciples of Jesus who published his gospel, and suffered in his cause, feel that they are entitled to more enjoyment than those who persecuted them? How are we to dispose of this subject? These disciples love those who were, in this world, their enemies; and they love them as they love themselves, yet claim for themselves more than they are willing those whom they love as themselves should enjoy. O, not so! This would be open hypocrisy. No; these disciples must be sincere, they must love those who persecuted them as they love themselves, and, of course, must wish them as much happiness as they themselves enjoy. This is the right spirit; this is the very image of Jesus. In the light of this spirit of love we see that if what the enemies of Jesus did in this world affects them in the immortal state to their disadvantage, it will equally affect the disciples, to their disadvantage. There is no way to avoid this argument, but by ridding ourselves of this spirit of love and meekness. Once get rid of this, and nothing remains to obstruct our onward course. We may be loud and even clamorous about distinctions in the immortal state, and therewith nourish that vanity and pride which now love to feed on such air. And we may build our highest hopes of heaven hereafter on that which shuts us out of heaven here.

"But it is time to draw to a conclusion. But, first, let us take one general survey of the whole subject. Does Christianity teach us that all men who have sinned and come short of the glory of God will be, on account of sin, less happy in the immortal state than they would have been if sin had never existed? Here we have the whole subject before us. If we answer the question in the affirmative, we impeach both the wisdom and goodness of God. If we answer the question, as we ought, in the negative, we, necessarily, repudiate the belief that sin committed in this mortal state will lessen the enjoyments of the immortal."

SECTION XII.— ORDINATION OF REV. R. BREARE.

In the year 1842 there came to Boston, from Halifax, N. S., a converted Methodist clergyman, Rev. Robinson Breare. He had embraced the doctrine of a world's salvation with great fervor, and desired to consecrate his life to the promulgation thereof among his fellow-men. He had been received with a hearty welcome among the Universalist societies, and they had made contributions towards the erection of a church for him in the place named. Before he returned, he desired to be ordained by Universalists, which, according to his own wishes, was carried into effect just before his return to the province. The service took place on Friday, 20th January, 1843, at the First Universalist church in Boston. Sermon by

Rev. S. Streeter; ordaining prayer, T. Whittemore; charge and delivery of the Scriptures, father Ballou; fellowship, by Rev. O. A. Skinner. Rev. H. P. Stevens, then of Provincetown, received ordination at the same time.

SECTION XIII.—UNION MEETINGS CONTINUED.

In Section 17, Chapter XXIII., we have introduced the subject of "Union Meetings," in which father Ballou took great delight, and which he invariably attended when in his power. The first of the kind was holden at East Cambridge, in the Methodist meeting-house, on Christmas eve, 1841, and was composed of the three congregations, Methodists, Unitarians and Universalists. The services were concluded by the celebration of the Lord's Supper. In the following April, these three societies came together again for a meeting of prayer, praise and exhortation; and again, also, in May. The fact of these meetings became known to the Christians in the neighboring parishes and towns, who went to attend them; and, once there, they were so controlled by the spirit which prevailed, that they took part in them. Thus the meetings became exceedingly interesting; and the societies in other places began to follow the example. The Universalists of Marblehead, with hearts easy to catch the flame, appointed a meeting in January, 1843, and invited their brethren from neighboring towns, and Christians of every denomination, to unite with them in a season of religious joy. The people came in from Danvers, Salem, Beverly, Lynn and vicinity, until there was not room to receive them. We will give a brief description of the afternoon and evening services, which we published at the time:

"In the afternoon the meeting-house was greatly crowded. We forgot to remark that it had been beautifully trimmed for Christmas, with spruce and evergreen. The decorations displayed great taste; and on the front of the gallery, in ornamental letters, appeared the angelic annunciation, 'FEAR NOT, FOR BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE.' We know not whether the ladies or gentlemen did all this; but it was WELL done. We must speak, however, of the afternoon services. The pastor from Salem had arrived, and nearly *four hundred* persons from that town, in an extra train. The brethren and sisters came from Lynn, Danvers, and some other towns. There was a great gathering. We cannot describe the holy joy of this meeting. It seemed as if every heart was filled with bliss. The ministers and laymen spoke, a large proportion of the latter; the gray-haired professors spoke, and tears run down their wrinkled cheeks; the young men spoke of the goodness of God, and their obligations to love and serve Him. Every eye and ear was open. The duty of self-examination was enforced; and the gospel, as exemplified in the character of Jesus, was commended to all as the rule by which we should guide our future lives. This meeting was closed by a most heart-touching prayer, from the ardent lips of one of the lay brethren of Marblehead.

"The meeting in the evening was notified for six o'clock. We went fifteen minutes before the time, but, although so early, what a crowd! Every aisle was packed full. But still the eager crowd kept pressing, urging, entreating for entrance. Every expedient was devised to get them in. The people seemed to stand in pyramids in the corners of the house. The desk was crowded with young men. It was an imposing spectacle. Services began with prayer, as usual. Then came singing, and experiences and exhortation. Several who had been in the bonds of error spoke, — they had groped in darkness, they had been filled with anguish in believing in endless damnation, but God had opened their eyes, and revealed himself, and now they were at peace. Persons who were not there cannot imagine the interest of this service. The Salem pastor gave a very powerful, judicious and thorough call upon the indifferent and careless to consider the *scriptural* doctrine of the new birth, and to open their hearts to the influences of truth. We were much pleased with two men advanced in life, Brs. Story and Darling, hardy sons of the ocean. They spoke with power. We shall never doubt, after this, that an old sailor can be a religious man. They touched us to the very heart. 'Go on,' 'go on,' they said to the young. 'Persevere in goodness, live according to the doctrine,' &c."

Another similar meeting was holden at Danvers in February. The day was very stormy, but the attendance, notwithstanding, was very large:

"The meeting in the afternoon was holden at two o'clock; and before that hour the house was perfectly full, notwithstanding the storm without continued in all its fury. Many of the congregation occupied the aisles, which were entirely blocked up with the multitude, and others stood upon the pulpit stairs, or any other place where there was a square foot of surface to stand on. There was evidently a great expectation of a good meeting. After singing, prayer was offered by one of the lay brethren from Marblehead. And then came alternately singing and speaking until the hour for departure. The remarks of the brethren were generally on the power of religion to purify and exalt the affections, and to give joy to the soul. And one very pleasing circumstance in regard to this meeting was, that the lay brethren were ready and willing, yea, even anxious to speak.

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"The meeting in the evening was appointed to commence at six o'clock — too early, as many thought. We went to the house [said one who was present] a quarter of an hour before the time, and with much difficulty succeeded in forcing a passage through the aisle to the pulpit stairs. The pulpit itself was full of brethren, who had been compelled to resort there for a seat. Two other meetings were held by other sects at the same time; but many of their usual attendants were present at our conference.

"Services were commenced with singing and prayer, and then the brethren spake as they felt moved. We cannot attempt to give an account of each address; we cannot even give *the names* of the speakers. We recognized the spirit by which they were actuated. Of the clergy, Rev. Messrs. Austin, Norwood, Willis, Atkinson, and Davis, spoke. One of the lay brethren took occasion to say that he thought it unwise for the laymen to wait for the clergy to speak. If they did wait, the thoughts they had in their minds were sure to be anticipated by the clergy, and they were left, either to say nothing, or to repeat what had been said before. Let the laymen, then, said he, 'take the lead.'"

The next meeting of the kind took place at Lynn, and the day was even more stormy than the one last named. A writer who went down from Boston said:

"We repaired to the dépôt of the Eastern Railroad in Boston, to take the train, at a quarter past nine o'clock, A. M. But the agent assured us there were no engines at this end of the road; they had all been sent down the night before to clear the track, and none had come back. The seven o'clock train of that morning had not gone; and when a train would go he could not tell. A gloomy prospect! While waiting at the dépôt, several Unitarian clergymen and delegates came in, who were on their way, or, rather, desired to be on their way, to Danvers, to attend the installation of Rev. Mr. Bigelow. At length, in something like an hour after the proper time, a train arrived from Lynn, which started immediately on its return, and we took passage, with a few other friends bound to the conference."

Notwithstanding a beginning so unfavorable, the day passed on gloriously. No meeting could be holden until the afternoon; and it was even doubted by some whether an effort should be made to hold one then. But a writer who was present said:

"Before one o'clock it was apparent that the resolution to go on with the meeting was a wise one; for the friends from Salem, Danvers and Marblehead, who had been disappointed of their passage upon the railroad, came pouring into town in sleighs, and at two o'clock a large number had assembled.

"Lyceum Hall, which had been engaged for the occasion, is a splendid and spacious room. It is of the whole size of the building, and it is said it will seat comfortably about a thousand persons. Neither of the Universalist churches in that town would accommodate near so many. Contrary to all expectation in the morning, the hall was filled. The services proceeded as they usually do in a conference-meeting, with this exception, that we think we *never* heard the singing equalled. Whether it was that we sung more with the spirit than usual, or whether some other circumstance produced it, we will not say; but, surely, we never heard such a chorus of praise. Imagine from eight hundred to a thousand persons, all engaged, all familiar with the music, all inspired by the sentiments, and you may have some conception of the volume of praise which ascended to heaven.

"Each of the brethren present endeavored to make the meeting interesting and *profitable*. Many of the laymen engaged in the services; and we were truly happy to perceive that they are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The afternoon service continued two hours and a half.

"The services of the evening commenced at half-past six o'clock. By this time the hall had become filled to its utmost capacity. Seats were carried into the aisles, which were all filled; and, in looking upon the mingled throng, one seemed to be beholding a sea of heads. Perhaps this service was the more interesting of the two. A large number took part in the exercises. All the speakers were interesting and profitable in their remarks; but we were peculiarly touched with the testimony of those who had recently been brought to the knowledge of the truth. One young man arose and spoke as follows: 'I once lived in this town,' said he. 'I made myself miserable and low by my sins. You do not know me, for I am, in one sense, in a disguise. I used to be a loafer about your streets — I have slept in barns and sheds, and any place into which I could creep. I used to be a drunkard. It has been said,' added he, 'that your view of religion never produces conversion, never begets a change of heart, never produces a reformation of life. Look at me. I offer myself as a refutation of that objection.' Said he, 'I will tell you who I am, and then you will remember me. My name is P—— B——.' On his mentioning his name, there was a rush of interest through the audience. He had been redeemed by the power of the gospel, and turned from the evil of his ways. May the Lord bless him, and make him faithful always! Another gentleman, somewhat advanced in life, arose. He had, he said, 'been a great opposer to the doctrine advanced at that meeting. I have often said if I believed that doctrine I would launch out into all sin; I would lie, and steal, and murder. But my conscience used to condemn me even then when I said so. I knew better; but I wished to say something evil of that doctrine that I was so much prejudiced against. But I thank God that my eyes are opened; I now love this doctrine; it gives me great peace; I desire to live and die in this faith; I hope I shall not dishonor it,' &c."

SECTION XIV.— FATHER BALLOU AT UNION MEETINGS.

From what we have offered, the reader will see clearly the character of the "Union Meetings" and "Conference Meetings," which were holden in the days of which we speak. Was it to be supposed that a soul like father Ballou's would be dull while such signs of life were seen around him? Let facts answer the question. He had a deep and constant love of religion — a high sense of its value. He believed that St. Paul was a wise man, when he counted all things, yea, even wealth, honor, ease and fame, as dross, in comparison with the excellency of the knowledge of Christ. He held that a man who was possessed of no higher wisdom than mere worldly shrewdness, could he correctly estimate the real value of religion, would account it the greatest blessing a soul could ever gain, and that everything else should be regarded as secondary to it. One might well part with everything else to gain it, as did the merchant man who found the pearl of great price.

The first of this series of meetings which father Ballou attended was holden in Cambridgeport, in March, 1843. Some had objected to them as unusual and unnecessary, and that there was no practice mentioned in the Scriptures which sanctioned them. Father Ballou said:

> "There was propriety and benefit in assemblies like this. He referred to the customs of the Jews, in ordaining gatherings, such as the feast of the passover, of pentecost, of tabernacles, not only to perpetuate the remembrance of great events, and to worship God, but also to cultivate social feelings, to repress sectional jealousies, and to keep alive the flame of love which ought ever to burn in our hearts."

The evening was principally devoted to the relation of religious experience by the different brethren. Father Ballou rarely spoke of himself. "We preach not ourselves," he would say, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." But frequent references having been made to him through the day, he felt himself called out. The following report of his evening's address was published at the time:

"In consequence of several references having been made to father Ballou in the course of the day, he gave a brief history of his conversion to Universalism, and earliest labors in its defence. He was the son of religious parents. His father was a Baptist clergyman, pastor of the church in Richmond, N. H., where he was born. His parent labored earnestly for the son's salvation, and prayed that he might be brought to experience true religion, and be secured from the horrors of eternal misery. In answer to those prayers, the son's attention was turned to the subject of religion; he experienced, as it was believed, the new birth, and joined the church of which his father had been pastor, being baptized by Elder I. Kelly. This was in his nineteenth year. It was but a short time after this before his mind was turned to the subject of Universalism. He always had an aversion against professing to believe what he could not understand and defend; and the conviction soon fastened itself upon his mind, that the doctrine of a partial salvation was not agreeable either to the word or works of God. He found himself ardently desirous that sinners might be brought to the enjoyment of salvation; and he could not believe that the God who had given him those feelings could render men endlessly unhappy and sinful. In this way his mind was led to Universalism. He soon began to defend that doctrine in his private conversations, and afterwards more publicly, until he came to be regarded by all who knew him as a confirmed believer of it. He was soon excommunicated from the Baptist church.

"He had labored in the cause of universal grace upwards of half a century. He referred to the toils and sufferings of the early defenders of that cause. He spoke of the revolutionary patriots. What were they compared with the inhabitants of our country now? What were the settlements then compared with the settlements now? How vast the difference! And the change is equally great in regard to the heralds of Universalism. When he entered the ministry, there were but few to defend the doctrine. He had heard of Murray and Winchester, but had scarcely seen them. If at their annual assemblies they met five or six preachers, it was thought a great matter, and their hearts were made very glad. Their circumstances were different from ours, and their work was different from ours. His soul still *loved the cause*, — he could not be indifferent to its welfare. He hoped we should go on and prosper abundantly. His prayers had been more than answered. His soul was filled with joy. The audience, he said, would remember the history of Simeon. Simeon had been assured that he should not die until he had seen the Lord's anointed. He waited with long expectation. Old age had crept upon him, and still he was not faithless. At length, when he was one day in the temple, Joseph and Mary brought in their babe, to observe the rites of the Mosaic law. Simeon knew at once that babe was the Messiah. He took it in his arms; he lifted his aged, tearful eyes to heaven, and said, 'Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; a light to lighten the Gentiles, and the glory of thy people Israel.' 'It seems to me,' said father Ballou, 'I have a similar feeling. I have seen so much of the triumphs of truth, I have seen the cause blessed so much more than I ever expected to, that I am ready to depart.' "

Such, in brief, was the address of father Ballou. The report was deficient, as it was made at the time from memory only. He was listened to with the intensest interest, so seldom was it he ever spoke of himself.* The theme at this meeting, as we well remember, was personal, individual religion, the necessity of repentance, waking up to the life of religion; living by faith of the Son of God, conscious that we are pilgrims here below, that this world is not our home, that God is our Father, and that we are under obligations to serve him with every capacity of body and mind. This subject was peculiarly profitable, and was dwelt on with such power and happy effect as led father Ballou to exclaim aloud, at the close of one brother's address, "The waters are risen! waters to swim in! a river that cannot be passed over!" *

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* The reporter said, in publishing the above-quoted address, in 1843: "We think father Ballou's unwillingness to speak of himself is indulged to a fault. He must soon leave us; and all the knowledge he has of the particulars of the early history of Universalism in New England must die with him, and be lost to those who come after us, if he do not put it into a form in which it may be preserved We never before, in all our intercourse with him, heard him speak so fully of himself; it was called for, and was thankfully received by all."

The next meeting of the kind which father Ballou attended was at East Cambridge, on Tuesday, March 23. It was holden in the Methodist chapel, because it was believed the place of worship occupied by the Universalists was altogether too small to accommodate the people who would be present. We copy from the report published at the time. The reporter said:

> "When we entered the house in the morning, Rev. Mr. Brooks, the resident pastor, was opening the meeting with an address. (Some brother had previously prayed.) Rev. Mr. Brooks welcomed the congregation to that place. They had been induced to obtain this house because they knew the Universalist chapel would not contain the people. The Methodists, moved by Christian love, had granted their request. And now he wished to say that he welcomed them to that house. He wished them to feel *at home* in that place. He had been there before; he had worshipped God at that shrine; it was a place of prayer and praise; and he prayed that the same spirit which had blessed them aforetime might bless them now. He desired that this might not be a meeting of controversy. We did not come for *such* a purpose. Christians of different denominations were present, he said; let everything be done in charity. Let there be nothing that could wound the feelings of any believer in Christ."

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* Let those who would see the beauty of this metaphor read the first part of the forty-seventh chapter of Ezekiel.

The audience had sung the hymn ending with the verse:

> "Soon shall I pass the gloomy vale;
> Soon all my mortal powers must fail;
> O, may my last expiring breath
> His loving kindness sing in death!"

when father Ballou arose. His theme was "loving kindness." He carried it out in his remarks, and illustrated it beautifully in many ways. God is not only kind, but he possesses *loving kindness*. Men may be kind in cases where they cannot be said to cherish *love*. Their kindness would lead them to save the most venomous serpent from unnecessary torture, but this would not be *loving kindness*. But God's kindness to men is *loving* kindness. The Psalmist said, "How *excellent* is thy loving kindness, O God!" Father Ballou showed here that God's kindness was not merely loving kindness, but *excellent* loving kindness. You may find the greatest example of loving kindness ever seen among men, and that of God is greater. God's love to sinful man is greater than that of a father to his children. And here came in the words from the Sermon on the Mount: "Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" — Matt. 7 : 9—11. Here it is seen that Jesus intended to show that the loving kindness of God was *excellent*, that is, it was greater than that of man. Isaiah said, "I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses." — Isaiah 63 : 7. And how did he mention the loving kindness of God? Let us see how God loved the sinful Jews: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." — Isaiah 49 : 14—16. So father Ballou went on, illustrating his subject luminously, by the quotation of passage after passage; and all this was brought out by the allusion, in the hymn that was sung, to the loving kindness of God. The audience dwelt intently on his words. At length he asked, with great emphasis, "What, my brethren, is the height of human love? How great can human love become? I will tell you (said he) in the words of the Lord Jesus: 'Greater love hath no man than *this*, that a man lay down his life for his *friends*.' This is the highest point ever reached by human love." He illustrated this fact beautifully by several historical passages, especially that of Damon and Pythias. "But," said he, "the love of God to the sinner is greater; for Jesus died for his enemies, and prayed for them with his last breath." Having treated of the subject in this manner, he applied it. He wished every person present to let the work of loving kindness go on in his soul, in spite of all creeds and prejudices.

In the afternoon of this joyful day, the Methodist pastor in whose church we were assembled left a sick bed to come to the meeting. The reporter said:

> "On entering the house, a few minutes after service commenced, we found Rev. Mr. Chapin leading in fervent prayer. We were happy to see Rev. Mr. Wilson (the Methodist preacher) in the chancel, with several of our clergy. Rev. Mr. Brooks made the opening address, repeating, in part, the remarks made by him in the morning. Father Ballou followed, and expatiated upon the words of Jesus, 'If any man thirst, let him come to me and drink.' If *any man* thirst — no matter who he may be — let him come to Jesus. Let him not go to any other source; let him not go to any human means, but come to Jesus. He showed what it was to come to Jesus, and he showed what is the water of life. He was followed by Rev. Mr. Chapin, on the proper way of living in Christ, and the spiritual nature of his religion. A layman then spoke; and then Rev. Mr. Streeter, of Boston, on the power we have to fix our attention on divine things, and also on the socializing tendency of meetings of this kind. He spoke, too, of the purifying and sanctifying influence of such meetings. Here Rev. Mr. Wilson, of the Methodist denomination, arose. He was in feeble health (on the previous Sabbath, as we had been told, it was with difficulty he got through the services). There was languishing in his looks. He desired to add his testimony to what had been said of the great importance of religion. He had been brought to acknowledge all men as Christians who showed the spirit of the Master. Formerly he had had some doubts on this point. There were certain signs, or *Shibboleths*, once, which, if not pronounced just to suit his ear, were regarded as radical defects. But his mind was now different. Wherever he saw the spirit of Christ he must own it. He expected to meet the good of all denominations in heaven. So all Christians said; but some were not willing to meet the good of all denominations on earth. For

his part, he wanted to try and see if he could not find out what heaven is while here on earth. Just try it a little; let us have *the communion of saints* here. He wanted a taste of it, before he went over Jordan. What harm can it do to have heaven below — *a heaven to go to heaven in?* Let us, then, all strive for the spirit of our Master, and think less of the *Shibboleths*, and more of the image of Christ. These ties of Christian love were very strong; they were the strongest of all ties. He hoped love would continue to grow, and banish wrath and strife; and then we should have even here on the earth a prelibation of eternal joys. The sentiments of Rev. Mr. Wilson were responded to in a very affectionate manner by father Ballou and Rev. Mr. Chapin."

Such is a description, in part, of the Union Conference at East Cambridge.

Father Ballou invited the brethren to meet him at his own church, on the 4th of April, to spend the day in Christian communion. We abstract a few sections from the report of the meeting on that day:

"At half-past ten o'clock, the venerable father in Israel, Hosea Ballou, came in, and took his seat in front of the communion-table. He commenced the service by giving out the 275th hymn of the collection used in that church:

'Lo! what an entertaining view
Are brethren that agree!'

which was sung by the congregation. The choir would cheerfully have rendered their aid; but, according to the custom in these meetings, the singing was done by the whole congregation. The organ of the church was not opened during the day.

"After a fervent prayer by Rev. L. Willis, father Ballou read the twelfth chapter of Romans, which he followed by some profitable remarks, especially on the last verse, 'Be not overcome of evil, but overcome evil with good.' Nothing, he said, can overcome darkness but light, nothing can overcome sin but holiness, nothing can overcome folly but wisdom, nothing can overcome hatred but love. He spoke in favor of Christian union. He exclaimed, with emotion, 'What! the disciples of Christ at war!' He gave a general invitation to all sects to participate in this meeting. Let it be a feast of love, a rich gospel feast. 'Far from my thoughts, vain world, be gone,' was then sung.

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"Here a stranger in the west gallery arose. He had seen an advertisement of this meeting that morning in one of the papers, and was struck with the fact that all denominations had the liberty to speak. He looked to see what time the meeting begun, and, finding the time had even then arrived, he threw down the paper and came in. He was of another faith from Universalists. He was glad to be here,—it was grand, it was good, it was glorious! The theme was grand, namely, to 'overcome evil with good.' But has the good overcome the evil? Evil yet exists, and may exist to all eternity, unless Christians wake up and do their duty.

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"Here a Methodist brother from East Cambridge arose. He had been brought up in the woods. He said when they were burning there, if the fire went out, or nearly so, the way they kindled was to collect the brands, all cold and black, and put them *all up together*, and, if there was but little fire, the breeze would blow, and it would begin to burn, and that would make the breeze blow more, and the fire would burn more, and thus the object would be accomplished. So we must bring our cold hearts together, and the Holy Spirit would breathe upon them, and we shall have a living, *sanctifying* flame.

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"Rev. Mr. Bennett, of North Reading, spoke of our immortal destiny; but there is another thing to be attended to — our present salvation. Think of *that*. Are we saved *now?* Has the gospel done this for us? Have we *experienced* the salvation in which we believe? Are we saved from sin? Let us learn of Christ. He hoped all would be induced henceforth to live out the principles we profess.

"A brief pause. Rev. Mr. Austin could not suffer a moment to escape unoccupied. We should cast away all diffidence at these meetings. We have long believed, preached, printed and published to the world, that we have a doctrine which is good, — good in theory, good in effect. How shall we make others believe it? Many good Christians think it is a dangerous doctrine. How shall we overcome this prejudice? Show them, by our *daily lives*, that it has a good effect on *us*. But, if we live in opposition to it, the opponent will say, 'If you have a better system, let us see it in your walk.' Is there not a power in this faith to move the soul? He had made a mistake; he had hitherto preached too much to the head; he meant hereafter to aim at the heart. Get people to love this doctrine in their *souls*, and their heads will soon come right. He spoke of several wonderful cases of conversion that had taken place in his own neighborhood, under the practical application of divine love, as manifested in Universalism. The swearer had abandoned his profanity, the drunkard his cup, the indifferent had become interested, — O, it was a glorious, *glorious* state of things!

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Then arose Rev. E. H. Chapin, soon to be settled in that very house, as colleague with father Ballou. He said:

"The one great practical matter before us is to know *what is the great motive to a religious life*. He believed there was a hidden deep religious feeling in all men. Still there are many grossly irreligious, because they do not see religion as it is. They have not seen the true motive. To avoid endless suffering is not the motive. O, how has God been clad in terror! O, how have we turned away from God to Jesus Christ! O, could we see God as Christ is, then could we love him. Such has been the effect of arraying God in terror. Others have been religious, that the world might see them; and *this* is *not* the motive. I would have a man religious (said he) if he were alone in the world. The motive is, to love religion for its own sake, because it is good, because it makes us like God. The affections are the groundwork of religion. We must go with our affections to Christ; we must follow him to Gethsemane, to the judgment-hall, to the cross. The reason why he prizes Universalism is, that it shows us God so that we cannot but love him. This love shall live when the Vatican at Rome is lost, and St. Paul's is crumbled to the dust."

"Here an Orthodox brother, a member of one of the churches, offered a prayer. Rev. L. Willis spoke of the two important things — the union of all Christian sects, and the necessity that those who bear the name of Christ should depart from iniquity. Universalists *must* live up to the doctrine of Christ. We must do it by adding to 'our faith virtue, and to our virtue knowledge,' &c. &c. We shall then be more worthy of the name we have assumed. Rev. Mr. Hodsdon, of Andover, spoke; and, after him, Rev. Mr. Brooks, of East Cambridge, on loving religion for its own sake, and on the value of religion in *death*, as well as in life. The stranger who spoke in the gallery in the morning addressed us again; and, after him, brother Davis, a lay brother, spoke with great earnestness and much effect; and, after him, Rev. Mr. Austin again. The service was closed with prayer by Rev. Mr. Whittemore, of Cambridgeport."

The evening service was grand indeed.

"We have but a brief space (said the reporter) for the account of the evening meeting. The immense house was filled to its utmost capacity; aisles, galleries, windows, &c. &c., all full. Hundreds were obliged to stand up. There could not have been less than two thousand persons present. It was such a throng as used to be seen in School-street in 1819.

"After singing, Rev. H. Bacon opened with prayer. Father Ballou made an impressive address, and was followed by Mr. Haskell, of one of the Orthodox churches. Another layman, of another sect, also spoke in this place. Mr. Allen, of Boston (a layman), addressed the meeting; and after him Rev. Mr. Davis, of Hingham. Rev. J. H. Willis made an interesting and impressive speech; and then Rev. H. C. Leonard, of Maine. Rev. Benjamin Whittemore uttered sentiments of much importance and with much power. Rev. S. Streeter spoke, and Rev. J. G. Adams, and Mr. Vinton (a layman), and Mr. Boyer (also a layman), Rev. Samuel Bennet, Rev. Mr. Chapin, Mr. Bardwell (a layman), and Rev. H. Bacon. We should be truly happy here to give an abstract of each of these addresses; but we cannot, for want of room. They were all good; some of them excellent. The evening service was perhaps more thrilling than either of the others. What an opportunity to do good, to address so immense an audience, the door of every heart open, and a voice issuing from within, saying, Enter in, and dwell with us. O, these are seasons of great blessedness!"

It is to show the active part taken in these meetings by father Ballou, that we continue the account. The next conference was at Roxbury, in the Universalist church, Rev. C. H. Fay, resident pastor. After singing and prayer, the fourth chapter of the epistle to the Ephesians was read, when an address was made by the last named. Then spoke Rev. S. Streeter, E. Partridge, H. Ballou, 2d, S. Streeter again, when father Ballou arose:

"There had been in his mind quite a conflict of feeling and sensation. He had thought of the admonition of the wise man, 'Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.' And yet he was encouraged to speak, because it had been said by brother Partridge that what was offered in weakness and fear might do good. He had been thinking of a particular subject, suggested by brother Fay, that our views were of such a character we were called on for great efforts. Now, wherein do we differ from others? Principally in this: we have a sweet, cheering, strong and abiding hope in our hearts, that we shall, in the immortal world, meet all sects, all our connections, all our friends, all our enemies; we hope to see them all in a world of holiness and bliss. What is the natural effect of such a hope as this? Suppose a case. Here are our friends and connections around us, and some enemies, perhaps. Now, could we be assured that in just three weeks all would sit down to one vast table of love and delight, and all shall have love, and there shall be no enmity, all will be sweet communion and concord, what effect would it have upon us? Would it lead us to say, 'Have I got to love my enemy in three weeks? then I will do him all the injury I can before the time arrives!' No; if we believed we should then love him, we should begin *now* to do it. There is no way to avoid the force of this argument. Suppose it a delusion, still, if we really believed it, it would beget love in our hearts. So, if the doctrine of immortality be all a dream, yet, if we in our soul believe it here, we shall cheat the adversary out of our services *here* — let us get rid of him. John says, 'He that hath this hope purifieth himself.' Lord, give us this hope, and let us not deny thy doctrine in our lives."

Near the close of the evening meeting, father Ballou made an address, of which the following is a very brief sketch:

"Religion is needed in youth, and all the way along through life. It is compared to a highway. He who would keep out of this highway until nearly the end of life is as unwise as the individual would be, who, instead of going to a far-distant place on a convenient and beautiful highway which had been thrown up for his accommodation, should conclude to go nearly all the way through the wilderness, and take the highway just before the journey was accomplished. Let us enter the highway of truth early, and always keep therein through life."

He then closed these solemn, joyful services with a sweet and affectionate prayer; and all went to their homes.

The next conference was holden at West Cambridge, on Tuesday, 2d of May. The resident pastor, Rev.

J. C. Waldo, son-in-law of father Ballou, had been taken suddenly sick, and could not be present. The brethren desired the last named to take the lead of the meeting:

> "He referred to the sickness of brother Waldo, which he said had been painful and apparently dangerous; but he was convalescent, and he entertained the hope that he might be present in the afternoon [a hope, however, which was not gratified]. Br. Waldo had requested him to welcome the friends to West Cambridge, and to wish them a joyful meeting. He then read the fifty-fifth chapter of Isaiah, after which the hymn commencing, 'When sinners quit their wicked ways,' was sung by the congregation. Brother Fay, of Roxbury, addressed the throne of grace in solemn and devout supplication. Father Ballou called the attention of the brethren to the particular design of this meeting. It was free to all, young and old, rich and poor; all had liberty to speak; it was free to all sects; he wished all to feel at home. The laymen were specially invited to take part in the meeting; and they must not seek to make great speeches, but to speak out, without ornament and without restraint, words of Christian experience, exhortation and love."

The brethren proceeded to speak, both clergymen and laymen,— Whittemore, of Cambridge; Cunningham, a layman; Adams, of Malden; Fay, of Roxbury; Allen, a layman; Whittemore (again), and Willis, of South Reading. In the afternoon, father Ballou still taking the lead, the meeting went on. Adams, of Malden, led in prayer, and was followed in addresses by Partridge, Waite, Cunningham, Sherman, and Whittemore, each of whom related his Christian experience, and testified to the value of religion:

> "Father Ballou, having been referred to by the last speaker, arose, and made reference to his early life. He had professedly

lived a religious life from his youth; and, when he looked back upon it, all he had to regret was his omissions and shortcomings. He had never been sorry that he had made the religion of Jesus his guide; but he was sorry he had come so far short of living agreeably to its injunctions. In his youth he was a Baptist, and a member of a Baptist church; and he had one thing then which he had endeavored to cherish ever since. What was it? It was love to God, love to Christ, and love to all men. His love of Christ made him love all men, and his love of all men prepared him to embrace Universalism.

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"Now, as to encouraging youth to embrace religion — it was right, he wished ever to do it. Suppose a large company had agreed to set out on a journey from New England to the far West. To the place whither they are bound there is an open highway, a delightful road, lovely and pleasant, roses blooming on either hand. Shall we say, 'We will not go into the road now; we will wander along the crags and steep places; we will ford the rivers and wade through the bogs, and seek to penetrate impervious swamps; this course will be the best for the present; but we will be sure to get into this good road by and by, just before we come to the journey's end'? Would this be wise? No. Travel always in that way which is pleasant, and in that path which is peace. Come into the good road now. The Spirit saith unto us, *To-day* is the time. A day lost is lost for eternity: that day can never be regained. *Now* is the accepted time; *now* is the day of salvation. Pursue wisdom, give your heart wholly to it, and you shall be happy all the journey through."

The afternoon meeting was addressed by several speakers, among whom we may name Revs. C. H. Fay, J. G. Adams, T. Whittemore, E. A. Eaton, H. Ballou, 2d, and J. M. Usher.

In the evening, father Ballou, true to the last, opened the services again:

"He repeated what he had said in the morning, and invited all to participate. He spoke of our following Christ. Many were desirous to witness the scenes of the Saviour's ministry, to behold the brook Kedron, to ascend Olivet. It would be pleasant and exciting, as we looked on those scenes, to know that Jesus walked in them. But there is something far more important; and that is, to follow Christ in his holy walk in life. Walk with him in the valley of humility; follow him in the paths of wisdom; remember that these are the paths in which he walked, and then we shall have Jesus present with us. Let us endeavor to love like him; for *love* is the essence of all pure religion."

Then followed the brethren Cunningham (layman), Sweetser (layman), Waite, and Partridge. The latter introduced the subject of prayer, which became the theme of extended remark, from Bros. Sherman, Stevenson, Willis, Usher, Adams, the last of whom said:

"The object of prayer is, to lead us to live quiet and peaceable lives in all godliness and honesty. There is too much indifference in this matter:

'Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.'

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"Father Ballou followed on the subject of prayer. His words were words of deep admonition. We must, he said, cultivate a *praying spirit.* We must pray without ceasing. We must not offer a vocal prayer, at a particular time, and then go away and forget all about it; but we must live constantly in a sense of our dependence upon God, feeling grateful for all his mercies, and desirous to do his will."

There were three applications for the meeting of the next conference, namely, from Woburn, from Waltham, and from South Reading. The preference was given to the former, as the place that needed it the most. We are obliged to pass over several of these meetings at which father Ballou was present, only for the want of room. At the meeting in Waltham, father Ballou sought to make his brethren feel how they could honor Christ, and what offerings they should bring to him:

"He said, it was always the wish of all true-hearted Christians to honor the Saviour. They delight in nothing more. I was thinking, said he, that each individual in this congregation (and it would be the same with all, if ever so many were here) desires to do something to show forth the love we have for Jesus. How happy should we be, if we could, like the Magi of old, visit the babe of Bethlehem, and present some offering to the glorious Redeemer of the world! Then, said he, I thought of those who accompanied Jesus on his way to Jerusalem, and broke down branches from the trees and strewed them in his path, and the little children shouted hosannas to the Son of David. O, what a privilege! O, could we see Jesus here, how would we strive to honor him! But Jesus in person is not here. Still, we have a greater privilege than all; we can bring a more acceptable offering. It is the offering of a grateful, contrite heart.

'Were not the sinful Mary's tears
An offering worthy heaven,
When o'er the faults of former years
She wept and was forgiven?'

My friends, if we were sensible of our faults, if we felt that Jesus is the lamb of God to take away the sin of the world, it would bring us into the situation of Mary; we should bring an offering richer far than all the gold of the East. Have we not reason to be penitent? Look at Jesus. See the blood gushing from his hands, his feet, his side, his brow; behold the scene; and will you not, then, make an offering like that of Mary? You would then hear the voice, 'Thy sins are forgiven thee.' O, the blissful voice! In the valley of humiliation we always hear that blessed voice."

In the afternoon, at Waltham, he led the meeting in prayer. Several had spoken, when he and another individual arose simultaneously:

"Father Ballou urged the layman to proceed; but he declined, and father Ballou went on as follows: Was ever the case known, that any old person, on the borders of the grave, lamented that he had paid attention to the cause of religion? Did you ever hear of such an instance? Did you ever know a person to express sorrow he had lived a meek and humble life? Never. Did you ever hear an aged man say he missed it when he was young, for he set out in religion too early, he ought to have spent his life in sin? Never did you hear of such a thing. But, if you should inquire of a great many young people, you will find that they intend by and by to pay attention to religion. They wish to let it alone a little longer, and have their *enjoyment* now; but by and by they intend to be religious. No person that ever experienced religion regretted that he experienced it too young. You cannot embrace the religion of Christ too early in life, for your own present good and happiness.

"There is some apology for this state of feeling, in the common error, that religion would be good for nothing if it were not for an extraneous reward. This is a *cruel* deception. If I could believe that the day of my death was to be the end of my being, I would say, the religion of Jesus is *for this life* the best path to walk in. But, when you take into view the immortal glory which God has prepared for us all, O, what a zest does it give to religion! What a stimulus! Now, what is heaven? It is love. If this will make heaven hereafter, it will make heaven now; if it will be worth anything then, it is worth it now. You want fire in the winter; you do not want it in summer to prepare you for winter; and so you want the fire of religion in this wintry world."

We have thus described father Ballou, or, rather, we have permitted his *acts* to show him as he appeared in a *union* meeting with other Christians, or in the conferences of Universalists. Such meetings brought out his devotional feelings more, perhaps, than any others. Behold that man of seventy-two years! He tires not in the service of his Master. He goes from town to town to meet the assemblies of saints. We see him at the place of prayer and praise in the morning, in the afternoon, and in the evening. What led him there? What made these occasions pleasant to him? It was his love of pure religion. and the enjoyment he derived therefrom. He loved God's house, and the place where his honor dwelleth. That he was a man of strong mind every one knows. How clear his perception! how quick his thought! how wide his comprehension of truth! how ready was he in speaking! how powerful in argument! how clear in illustration! how irresistible in persuasion! But this man, so wonderful in intellect, had the humility of a child. He loved to sit at Jesus' feet, and hear his word. He loved the character of the Son of God; and it must be confessed that few have lived more closely to the Saviour's precepts than he. Such was Hosea Ballou, in his devotions and in his life.

SECTION XV.— OTHER MATTERS.

On Thursday, 11th May, he went to Gloucester, Mass., to take part in a series of meetings, and especially in the installation of Rev. F. F. Thayer.

He published a review of a sermon delivered in the preceding March by Rev. Samuel Barrett, a Unitarian clergyman of Boston, in which he saw some things he could not approve.

Early in June he went to Plymouth, Mass., to attend the session of the Massachusetts Convention of Universalists, and took an active part in the conference and prayer meetings. He preached the last sermon,—the sermon before communion,—in which his remarks were "most faithful and affecting."

SECTION XVI.—VISITS PHILADELPHIA AND BALTIMORE.

In the month of July, the warmest of the year, he made a journey to New York, Philadelphia, and Baltimore, to exchange pulpit services with Rev. T. D. Cook, and do what good he might in the cause of his divine Master. He preached in the city of New York, in Brooklyn, at three of the Universalist churches in Philadelphia, and at the Calvert-street Church in Baltimore. At Philadelphia an invitation reached him to extend his visit as far as Richmond, Va., and another to go to Pottsville, Pa.; but he declined them both. He had never been as far south as Baltimore before.

SECTION XVII.— JOURNEY TO AKRON, OHIO.

On Monday, the 11th of September, he left Boston, in company with Mr. T. Whittemore, and reached Albany about dark, where he preached in the evening from Matt. 9: 12, 13. The record says, "A very good congregation as to numbers gave diligent attention to the discourse." On the next day we journeyed to Utica, where we passed the night, and on Wednesday afternoon reached Auburn. We spent the afternoon in going through every part of the immense prison in this town, in company with one of the state commissioners; and father Ballou was deeply interested in all that he saw and learned. In the evening he preached in the Universalist church, a house the brethren there had purchased of a Baptist society. His sermon was from Rom. 6 : 1, 2, and was "listened to by an immensely large audience, some of whom had come ten miles to hear him." We left for Buffalo the next morning (Thursday), at four o'clock, where resided at the time one of father Ballou's most ardent friends, Rev. S. R. Smith, who received him gladly to his house. On Friday we went out to see Niagara — the first time father Ballou had ever visited this wonderful waterfall. He was most deeply impressed. He felt as if he were almost fixed to the spot; as if God's presence were there; and when we urged his return across the river to the American side, before it was dark, "O," said he, "how can I go away? It is good to be here." He felt, he said, as the apostle did when his Master was transfigured before him. The divine presence seemed to him to be there.

But we take ourselves away from this very interesting scene. After a brief visit to the localities made memorable by the battle of Lundy's Lane, we returned to the Cataract House, where our aged friend enjoyed himself in the society of General Whitney and his excellent family. The next morning (Saturday) he returned to Buffalo. The Sabbath was spent in Buffalo. Rev. T. J. Whitcomb preached on Saturday evening; Rev.

Russell Tomlinson on Sunday morning; Rev. T. Whittemore in the afternoon, and father Ballou in the evening. On this day eleven were admitted to the church in Buffalo, among whom were two sergeants attached to a corps of United States troops stationed at Buffalo. The sermon of father Ballou was listened to with deep attention by a very large audience. After the service, a party of about twenty-five persons, bound to Akron to attend the convention, took passage in the steamer, which had been detained in her dock until half-past nine at night for our accommodation. At sunrise of the next day we were at Erie, Pa.; and at sundown at Cleveland, Ohio, where we left the boat and spent the night. On Tuesday morning we took private carriages which had been sent in from Akron to receive us, and we arrived at the latter place at eight o'clock in the evening. On the journey of this day, father Ballou was much interested in the country. The roads, it is true, were bad, but the farms were beautiful. He would occasionally exclaim, "This is beautiful; these are noble farms; I admire this country." The route lay through the Western Reserve (so called), which had been principally settled by New England men. Lodgings had been provided for father Ballou at Akron, in a very amiable private family.

The General Convention of 1843 met at this place. It was an occasion of great joy. The accommodations for the audience had been increased by taking out the windows on one side of the house, and building a large tent, and making it as far as possible a part of the house The organization took place early on Wednesday morning, in the meeting-house, by the choice of one of the laymen of

Ohio as moderator. After a short time spent in business, the body adjourned, to listen to the occasional sermon. At this time father Ballou entered the church. We here give an extract from the papers of the day:

> "When father Ballou appeared in the congregation front of the pulpit, many of his friends of former days, who had emigrated from New England to the western country, came up to take his hand and make themselves known. We saw whole families advance, and, on shaking hands with him, burst into tears. The interview brought dear departed friends, and the events of former days, to their remembrance. Among others, we saw a branch of the family of Hon. C. Keith, of Wentworth, N. H. They were deeply moved at seeing again the man whom they had heard preach the gospel in their youth. Many came up and desired to be introduced. We never saw a more genuine manifestation of affectionate respect."

On Thursday morning father Ballou preached to the immense audience a discourse which was described at the time as "most powerful, argumentative and moving." It was from the words, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."— Isaiah 45: 22. One of the western Universalist editors introduced his account of the sermon in the following manner:

> "Having taken notes of this able sermon, preached by father Ballou at the convention in Akron, we thought it would afford some gratification to our readers who were not present at that greatest and best Universalist convocation ever held in the world, to give them the outlines and substance of it. Of course, we cannot here give the sermon in full, with much of the strength and force of the preacher's language and expression; neither all the

illustrations, beautiful and striking as many of them were, nor the peculiar *unction* belonging to father Ballou's manner and matter, as a speaker."

After such an introduction, the editor proceeded to describe the sermon, as follows:

"Text. — '*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*' — Isaiah 45 : 22.

"In looking at this text, we perceive several subjects distinctly brought to view. 1. The main subject is *human salvation*. 2. It is for *all*, relates to all, and not a part of mankind only. 3. All *need* salvation; all are in the same condition — sinners. 4. Nothing in God, no divine attribute, is *opposed* to the salvation of men. *Justice* is not opposed to this, as some imagine. [Which declaration was clearly proved and illustrated.] 5. All God's attributes *require* the salvation of all men. 6. We inquire, What is the nature of that salvation which is brought to view in the text, and is designed for all the ends of the earth?

"It is *supposed* by thousands in the professed Christian world, that the gospel and the Christian ministry are to save *some* — as many as possible — from the pains of hell in the future world, to which divine justice had doomed the human race. Thus, the Assembly's Catechism asks, 'What is the misery of that estate whereinto man fell?' and answers, 'All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and THE PAINS OF HELL FOREVER.' This is not correct; for nothing like it is taught in the word of God.

"There are other terms frequently used, as, 'the wrath of God;' the gospel is to save men from *that*, say the doctors. [Here were introduced some remarks on the Bible use of the word 'hell,' as different from its use by popular divines.]

"We are told in the Bible that God *loved* THE WORLD, and 'sent his Son not to condemn the world, but to save it.' Save from what? — his *own wrath!* To illustrate: suppose a father to have a son at a distance, to whom he is very desirous of sending a valuable *present*, or gift. He seems anxious to find some way of forwarding it safely to that son — a disobedient son, perhaps. When asked, *Why* so anxious to send this present, this gift, to his son? what would be said if he should answer that it was to keep himself from *killing that son?* Has God sent his Son a gift to men, in order to keep himself from damning them in an endless hell, under the control of vindictive wrath and ire?

"Look at this hell for a moment, if you are not afraid to do so. I used to be afraid of it, when I was young; but I am not at all afraid of it now.

"Let us ask, What was this hell made for? The answer will be, 'To torment men in.' And did God send his Son to save men from going thither — from going to the place he made expressly for them?

"Was Jesus Christ sent that men might be saved from the deserved *punishment* of their sins? I hope in God not! but, rather, from sin itself, from being wicked. The design of punishment is the reformation of the sinner; save him from *that*, and you save him from *reformation*. Is this desirable? is this a favor? By no means! Our *experience* teaches us the correctness of this declaration; as we may see in the violation of natural laws, with the infliction of their respective penalties, and the object and result of them; and nothing is more clearly taught in the Bible than the certain punishment of sin. If the word of God does not distinctly teach this, it teaches nothing distinctly. Therefore, Jesus came not to save us from the punishment of our sins.

"WHAT, then, is it? Salvation *from what?* Let the Bible answer. In the prospective annunciation of the Saviour's advent, made to Mary, the angel said to her, 'Thou shalt call his name JESUS, for he shall save his people from' — *what?* from the 'wrath of God'? from the 'pains of hell forever'? from deserved punishment? No, no! 'from their SINS.'

"One sacred writer affirms, 'We have seen and do testify that the Father sent the Son to be the Saviour of the world;' and the Saviour himself declares, 'To this end was I born, and for this cause came I into the world, that I should bear witness of the truth.' These two agree; Christ saves — will save the world — from sin, by the truth.

"Once the question was put to the blessed Saviour, 'Why eatest thou with publicans and sinners?' Mark his wise and instructive answer: 'The whole need not a physician, but they that are sick; I came *not* to call the *righteous*, but *sinners*, *to repentance*.' He calls 'sinners to repentance,' and he *effects* it — it is not in vain. Take the case of Saul of Tarsus as an example. He was an enemy of Christ, a bitter and wrathful persecutor of his followers; but, on a certain occasion, while going to Damascus, 'breathing out threatenings and slaughter' against the disciples of Jesus, a light shone round about him, and a voice came to his ear, 'Saul, Saul! why persecutest thou me?' His soul was touched; he was led to repentance, and he meekly answered, 'Lord, what wilt thou have me to do?' What was the Saviour's reply? 'Rise, and stand upon thy feet; for I have appeared for this purpose, to make thee a minister and a witness, ... delivering thee from the Gentiles, unto whom now I send thee, *to open their eyes;*' not merely say to them, *See! or be lost*, 'and to turn them from darkness to light, ... that they may receive forgiveness of *sins*,' not of deserved punishment, or from a far-off hell in the other world.

"We now return to the *call* in our text: 'Look unto me, and be ye saved, all the ends of the earth.' Will all ever *obey* this call? is a most important inquiry here.

"Some may ask, Are not men *free agents*, and may they not effectively *refuse* to look? Let us look at this free agency a while, and try to ascertain what it is, and what it can do in this case. How came you by this agency? You will answer, the Creator gave it. Did the Creator give this without any *design?* In giving *eyesight* to man it was with a certain and definite *design:* is it thus with the free agency? You will answer in the affirmative; and then I ask, Does it not answer the *purpose* of it? God's purpose here will *not fail:* none dare say it will. It cannot, then, frustrate any of God's purposes, unless those purposes *conflict* with one another, unless the ALL-WISE *designs* to thwart his own *designs!*

"To illustrate: suppose a skilful mechanic should prepare some curious piece of work, some machine for such and such specfied purposes. A bystander asks him, Sir, will your machine answer these purposes? No, indeed! Why not? Why, because I *put in* a little wheel, or something else, *to prevent it!* Would not this be supreme folly? And would the All-wise be guilty of such folly, by putting something into man's nature on purpose to prevent the accomplishment of his designs in relation to him? Men and women do not thus. Who, then? *Theologians*, of course!

"But, says the hearer, We want no more of your human reasoning on this subject; we want to know what the Bible says. I am glad to hear that. Then let us read the following part of our text: 'For I am God, and there is none else. I have sworn by myself; the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' Now, here is God's promise, with his own solemn oath, that all *shall* finally bow the knee, and confess righteousness and strength in the Lord. Can free agency and human wrath prevent the accomplishment of God's will? of the purposes of the gospel?

"Look at the opposition to Christ, by the madness of men full of pride. What did it all do? As much as it *ever* does, in opposition to the purposes of Almighty God. Men might as well stop the sun from rising, as to hinder the fulfilment of the designs of the omnipotent Jehovah!

"So in the progress of truth. That is now onward, *onward?* and who shall stop it in its career of success and triumph? Try, now, as the doctors have, to hide some little machinery in that, for the purpose of opposing its onward march. Think you it will be of any avail? In reference to this, the opposition he had to encounter in his mission, the Saviour said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.' He knew the necessity and result of all his sufferings; hence he endured them cheerfully, and even gloried in them.

"There has been great and violent opposition *to me*, as a preacher of God's truth. For more than fifty years I have endured this opposition; but it has done me good, and I thank God for it! I have lived through it all; it has not been unto death, as with my blessed Master; and now I have the privilege of being here in Akron, Ohio, hundreds of miles from my home, and preaching the same glorious gospel, the truth of God, to so vast a multitude of believers, very few of whom I ever saw in the flesh before.

"How do you feel, how should you feel, about this opposition to the truth which you have to encounter? How did it affect Jesus, our divine Master? Did it provoke him, or excite wrath and revenge in him? No, no! for, when the rage of his enemies had done its utmost, and he by their wicked hands had been taken and nailed to the cross, his fervent prayer was, 'Father, forgive them; they know not what they do!' We have him for a PATTERN; let us follow him.

"Finally; God commands all to look unto him and be saved; for he is God, and there is none else. His word has gone forth for UNIVERSAL SALVATION; and omnipotent power, infinite wisdom and boundless love, will not fail to accomplish all his gracious purposes and designs towards the human family. 'If God be for us, who shall be against us?' "*

Messrs. Ballou and Whittemore left Akron at ten P. M., on Thursday, usually the last day of the session, and went down the canal to Cleveland, where they arrived about ten A. M. of Friday. At sundown of that day, they left Cleveland in the steamer General Wayne; reached

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* This report is merely a report of the *subjects* embraced in the sermon, and is very meagre, even at that. We preserve it, as the only report of that masterly discourse that will ever be obtained. The eloquence of the speaker, the aptness of the most of his illustrations, his beaming eye, his ready, forcible utterance, the interest felt by the vast assembly, their eagerness to hear, their smiles, their tears, like mingled sunshine and rain, may be imagined, but cannot be described.

Erie early next morning, and Buffalo at two P. M. They left Buffalo at four P. M., for Rochester, where they expected to arrive about ten at night, but did not reach the place until midnight. Father Ballou preached on the afternoon of Sunday, and again on Monday evening. On Tuesday morning they bade farewell to their kind friends in this place, and took the cars for Auburn, where they arrived at two P. M. The aged preacher lifted up his voice again in this town, on Wednesday afternoon; and in the evening of that day, he assisted in the installation of Rev. H. L. Hayward to the pastoral care of the Universalist society there, delivering the charge on that occasion. On Thursday evening he reached Troy, where he spent the night; and on Friday arrived at his own dear home. He bore the journey, from the beginning to the end, remarkably well for a man of his years. This was the first and only time he ever visited the State of Ohio.

SECTION XVIII.—DEATH OF HON. CALEB KEITH.

Very soon after father Ballou's return from Ohio, he received intelligence of the death of his aged, beloved and valued friend, Hon. Caleb Keith, of Wentworth, N. H., who departed this life Oct. 9, 1843, in his eighty-ninth year. He removed to Barnard, Vt., early in the present century; but he had previously been converted to the doctrine of Universalism. The first preacher of that doctrine to whom he listened was Rev. Z. Laithe. Shortly after his removal to Barnard, Hosea Ballou also removed to that town; and then commenced that friendship which ripened with their years, and which death could not abate. In the prospect of death, father Keith requested a friend* to apprize Rev. J. G. Adams and father Ballou of the state of his mind. "Say to them," said he, "that I have enjoyed many happy seasons with them, and I wish to give them my dying testimony. I have lived to a good old age; I have seen many good days; I have undoubtingly believed for a very long time the doctrine of universal salvation; I have found this doctrine good to live by; I now find it good to die by; my faith is not in the least shaken by the approach of death; I do not know why I should wish to remain any longer on the earth. Brethren, all, farewell, until we meet in heaven." So passed away this truly Christian believer.

SECTION XIX.—INSTALLATION AT PORTSMOUTH.

Rev. G. W. Montgomery was installed as pastor of the Universalist society in Portsmouth, N. H., on Wednesday, 15th November, 1843. The charge was delivered by father Ballou; and, as it contains passages of much importance, we propose to give extracts:

> "As our denomination are known to differ widely from other sects of the Christian church, and are viewed by them as anti-scriptural in doctrine, we deem it both a duty and a privilege, on all suitable occasions, to give ample evidence, to all people, that we solemnly and religiously believe the Scriptures to contain a divine revelation; that they teach all which is needful for us to understand and believe in regard to the character of our heavenly Father, his son Jesus Christ, and the final destiny of our race.

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* Robert Morse, Esq.

And, moreover, that they clearly instruct us in the path of our whole duty, in every possible circumstance of life.

"We believe that all the corruptions of Christianity, all the senseless and burdensome rites and ceremonies, and all the injurious divisions of the church, owe their origin to a departure from the Scriptures. And to the same cause may be attributed all the blood which has stained and dishonored the Christian name. And, as we believe that all these evils have grown out of a departure from the Scriptures and their teachings, so we are fully persuaded that they can never be cured, nor their stain washed away, but by an entire repudiation of all those inventions of human authority contained in creeds and formularies, and a return to the sacred standard as the only rule of faith and practice.

"Brother Montgomery: Having confidence in you, and being persuaded that you esteem this sacred volume as do the denomination to which we belong, as the organ of this ecclesiastical council I now put it into your hands. And I solemnly charge you to study the sacred pages with prayerful solicitude, that you may obtain a knowledge of the doctrine by them taught, making use of all the helps which have been furnished by those who have devoted their time, learning and talents, for the attainment of this divine treasure. But I charge you to be cautious in regard to the opinions of men. However learned, however honest, they may be, they are not to be followed as infallible guides, but are only useful so far as they assist in obtaining the true sense of the written testimony.

"The pastor who is according to God's heart will feed his people with knowledge and with understanding. Those crude mysteries, which are inexplicable, which none can understand, which none can know, constitute no part of that bread of God which came down from heaven, and which gives life to the world.

"The word of truth, in its simplicity and purity, like wholesome bread, gives health, strength, life and vigor, to the soul; but when adulterated becomes indigestible, and, in room of giving life, health and strength, it produces despair and death. The whole doctrine of divine truth is the production of that wisdom which is from above; which is first pure, then gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. There is nothing partial, nothing unmerciful, nothing cruel, in it. In agreement with it, Jesus is the Lamb of God who taketh away the sin of the world. It teaches the end of sin and transgression, and brings, in the place of all iniquity, an everlasting righteousness, even the righteousness of God. This is what we have the happiness to believe, and is what we call Universalism, because it is impartially the same to our whole race. This doctrine allows existence to no power by which its gracious purposes can be frustrated, but is based on the revealed purposes of Him who worketh all things after the counsel of his own will."

In respect to the preaching of doctrinal sermons, father Ballou said to the candidate:

"To assist you in preaching this blessed doctrine of a world's salvation, you have all which our heavenly Father has seen fit to reveal in his written word. There you will find an inexhaustible treasure of divine truth, which will never fail to supply you with matter to preach, evidence to support, and suitable methods, and even words, by which to convince the understanding and refresh the hearts of those who wait on your communications.

"As it was in the dark age, when Jesus, who is the light of the world, preached the gospel to the lost sheep of the house of Israel, when it was necessary to root up those plants which his heavenly Father had not planted, and when the false philosophy of the learned Greeks and Romans was to be confounded by the wisdom from above, so is it now. Before the healing fir-tree and the fragrant myrtle can be successfully planted, the thorn and the brier must be removed. The fallow ground must be broken up; it is useless to sow among thorns. False doctrines must be exposed, disproved and exploded. It is, therefore, required that the public servant of Christ should put on the whole armor of God, and, remembering that he has not to contend with flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places, be ever ready to meet the adversaries of truth in the spirit of meekness and love.

"I charge you, brother, duly to regard your duty in rightly dividing the word of truth, by which you may give to every one a portion in due season. By no means neglect to instruct your congregation in the great and fundamental truths of Christianity; those in particular which distinguish us from opposing denominations. Some, perhaps, may complain that you are too doctrinal, more so than suits the prevailing taste of our times. I know, dear brother, that a very learned and respectable ministry in our midst have, for years, deemed it wise and prudent to avoid doctrinal preaching; and they have done so until their congregations have become entirely ignorant concerning the doctrines which their pastors believe. And now their complaints have become so pressing that these prudent pastors are sensible of their error. Of this fact they have given full proof in their published resolves, in council. It is to be hoped that Universalists will learn by the experience of others, and avoid their errors. The plea some make, that they understand our doctrine, and do not profit by having it preached, is as reasonable as it would be to contend that, as they have finished their education, there is no longer any need of schools. The young are constantly coming up, and pressing into the seats of the sanctuary. Must these never learn doctrine, because their elders have the vanity to think they need to learn no more?

"I do not wish that Universalists, by endeavoring to shun the rock of Scylla, should plunge into the whirlpool of Charybdis. To preach on mere doctrinal points, and to preach on them continually, without showing their moral tendency, and insisting on the necessity of a strict observance of all the precepts of the gospel, would prove pernicious, like the error of a master who should teach his pupil many rules in arithmetic, but the application and use of none.

"The doctrine of rewards and punishments is a subject which, in our times, elicits general inquiry; and so various are men's opinions respecting it, that a strict regard to the paramount claims of charity is indispensable. Let all of every varying shade of opinion discontinue their vain speculations on this general subject, and never express any sentiment in regard to it only in the words of divine authority, and the healing charity of the blessed spirit of Christ will soon put an end to all contention.

"If you give heed to the apostolic injunctions, you will faithfully preach the word; you will be instant in season, out of season; you will reprove, rebuke and exhort, with all long-suffering and doctrine. You will be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. You will not neglect the gift that is in you. You will be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as you have been taught, that you may be able by sound doctrine both to exhort and convince the gainsayers."

The reader will not fail to pay due attention to the fact that father Ballou was not more zealous to have the doctrine of the gospel preached, than he was to have it applied, and its moral tendency pointed out and enforced. A minister who should neglect the latter, he regarded as he would a teacher who should cause his pupils to commit to memory many rules of arithmetic, but who should show them the application and use of none.

SECTION XX.—REV. H. B. SOULE.

In the month of January, 1844, Rev. H. B. Soule, of Utica, N. Y., came to Boston, to supply for a few Sabbaths at School-street. Father Ballou, having arrived at the age of seventy-two years, felt that the younger portion of his flock might desire the services of a young man as their pastor. The people fully understood that the aged father was ready at any moment to accede to any change or arrangement which would be for their benefit. It was doubtless with a view to a settlement as colleague that Rev. Mr. Soule came to Boston, where he took quarters in the family of Sylvanus Packard, Esq., for whom he ever afterwards cherished the profoundest respect.*

SECTION XXI.—NOT ASHAMED OF THE GOSPEL.

From the beginning of his ministry to its close, father Ballou was not ashamed of the gospel. We have shown this in several instances, in the course of these volumes; in fact, his whole life is a proof of it. A favorite text with him, about this time, was the words of Paul to the Romans (1 : 16) : "I am not ashamed of the gospel of Christ." He preached from it on several public occasions; and those who heard him at those times will be glad to see the following embodiment of his thoughts:

EPITOME OF THE SERMON.

"Our wise and good Creator unquestionably gave to man the passion of shame for a good purpose; and it no doubt answers a valuable end. We have good reason to believe that pride, from which shame proceeds, has prevented many from indulging in improprieties, who did not possess strength of moral principle sufficient for the same restraint. Where this power of moral principle, this real love of virtue, is wanting, the dread of shame will sometimes, to a certain extent, supply the place of absent virtue. It is true this dread of shame, though it may prevent the outward act of vice, cannot yield the sweet approval, the conscious approbation, of a true love of virtue. Like all our passions, shame sometimes serves a valuable end, and even always, when it it is rightly improved; but it is capable of a wrong use, and then it becomes sinful.

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* "During the latter part of the winter, Henry spent four Sabbaths in Boston, supplying the desk of father Ballou. While in that city he found one of the kindest and happiest of homes in the mansion of S. Packard, towards whom and his amiable and intelligent lady he soon cherished an affection second only to filial. God bless them for their kindness to the stranger!"—See Memoir of Rev. H. B. Soule, by his amiable and accomplished lady, p. 84.

"Having offered these remarks on the passion of shame, we may inquire why the apostle Paul was not ashamed of the gospel of Christ."

WHY NOT ASHAMED.

"Was it because it was embraced and professed by the learned of his time? Surely this was not the fact. Was it because the religious part of the community had generally embraced the gospel? Neither was this a fact. Was it because it was a scheme and an enterprise which promised either the honors or riches of the world? The entire reverse of this was the case. The apostle had enjoyed the advantages of the best school in his country, and of course must have contracted strong attachments, not only to the principal who superintended that institution, but to all who officiated under him as instructors, as well as to his fellow-students. The friendship and esteem of all these he lost by embracing the gospel. The religious sect to which he belonged, which was the most esteemed for piety and attention to the traditions of the elders, were made his deadly foes by his leaving them for the gospel and the despised sect of the Nazarenes. All the honors which he richly enjoyed before he professed the gospel, he lost for its sake. And now what were his prospects? The enmity of his nation on the one hand, and the hostility of the idolatrous Gentiles on the other, frowned on him with threatening wrath. Where, then, are we to look for the reasons why the apostle was not ashamed of the gospel of Christ? Suppose we examine the gospel itself; it may be that he saw in it something which he valued more than he did all that he lost by embracing it. The first thing we may notice is the love of Christ. This he discovered when he was met on his way to Damascus: it was expressed in the following words: 'I am Jesus of Nazareth, whom thou persecutest.' There was such divine sweetness, mercy and love, conveyed in these words, that the flinty heart of the mad persecutor was dissolved into softness and relenting sorrow. Before his mental vision was presented the bleeding lamb of God, freely shedding his blood for the redemption of sinners. Never was such glory, such beauty, such heavenly compassion, by him before seen. All the honors and riches of the world became dark and obscure in the blaze of such a vision. He now found himself a pardoned rebel, a forgiven sinner, and a chosen vessel of divine mercy. In the next place, he saw embraced in the gospel of Christ the sinful house of Israel, and the fulness of the Gentile world. Pardoning mercy, like a wide and flowing stream, spread out before him with all its attracting influence. He next saw the triumphs of salvation over all the sins of the world, death conquered, and life and immortality brought to light. These discoveries wrought in him a radical cure of that deadly, burning, raging fever, which had for a long time allowed him no rest, ease, or comfort.

THINGS WHICH WOULD HAVE MADE HIM ASHAMED.

For these reasons Paul was not ashamed of the gospel of Christ. And to these considerations more may be added. He saw in its whole scheme, from beginning to end, not a single characteristic which is not the very perfection of moral excellence. That demon of vile depravity, called *partiality*, was not found in the blessed gospel of which Paul was not ashamed. The wisdom that is from above is without partiality. If, on examination, the demon of partiality could be found in the scheme of the gospel of Christ, Paul, and everybody else, would be justly ashamed of it. Even the wicked, who are guilty of partiality, are ashamed of it, and though they cannot avoid the scorn and condemnation of their own consciences, they try all possible means to hide the moral deformity from their fellow-men. We know that those among us who believe in and preach a partial doctrine, and call it the gospel of Christ, endeavor to keep its partiality as much out of sight as possible. They are ashamed to have it seen. Yet they are compelled to see it themselves, and to be tormented, day and night, with its deadly influence. Such was not the case of the apostle. In the gospel in which he believed there is no partiality. Jew and Gentile, bond and free, circumcision and uncircumcision, male and female, even all mankind, are one in Christ, who gave himself a ransom for all.

"There is also that hateful, sinful, moral deformity which we call *cruelty*, which cannot be found in the scheme of the gospel of Christ. Had Paul seen this in the scheme of the gospel, he would not have said he was not ashamed of it. If ever wicked men exercise unmerciful cruelty, they wish to hide its deformity from their fellow-men. They are ashamed to have others know that they are cruel. We see among us that those who believe and preach unmerciful cruelty endeavor to hide it under a pretence of justice, and will not allow it to be called by its right name. If the compassions of humanity are compelled to cry out against this cruel, unmerciful doctrine, the preacher will endeavor, by all possible means, to silence this cry. He will make promises that these compassions will by and by be taken away from us, or become conformed to the image of this barbarity, so as to become quiet. Yet all the time the preacher himself is writhing under its tormenting fire.

"The gospel of Christ, of which the apostle was not ashamed, is possessed of the fulness, not only of universal, impartial grace, but of power, too, to carry all its holy, benevolent purposes into final accomplishment. He could not be ashamed of such a gospel. We know that preachers of our times, who preach an inefficient scheme of human salvation, are ashamed to allow that the gospel is weak, that it has not sufficient power to carry its gracious designs into effect; and yet they have to endure the infelicity which their views never fail to produce. The apostle offered, as a reason why he was not ashamed of the gospel of Christ, the fact that it was the power of God unto salvation to every one who believed, — to the Jew first, and also to the Gentile. By the power of God he was brought to believe the gospel; and the moment he believed, he saw that its power was no less than the power of God.

"If one who had been a long time afflicted with painful sickness, had suffered much, and expended much to obtain relief, should be visited by a physician whose prescription should at once ease the pain and restore to health, would this person be ashamed of either the physician or the medicine by which relief was obtained? Would not the restored joyfully recommend both to all who needed such assistance? This was the case with the author who said, I am not ashamed of the gospel of Christ.

IMPROVEMENT.

"If the apostle had good reasons for not being ashamed of the gospel, have we not all the same reasons for not being ashamed of it? And yet, are there not many in the community who are convinced of its truth, who love the praise of men more than they love the truth, and, rather than suffer any reproach for its sake, hide their convictions, and follow the multitude in error for sake of their friendship and smiles? To all such the faithful word thus speaks: 'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"

Such were the leading ideas of the memorable sermon to which we have referred. Father Ballou asserted them again and again. He had a fear that some Universalists might come to be ashamed of the pure doctrine of Christ, and might be turned away from its simplicity. The world has always been against the gospel. What it cannot put down, it seeks to corrupt. All systems of philosophy, and all dominant sects, exert an influence to paralyze the power of the truth as it is in Jesus. The preacher comes to love popular commendation; the world praises him; and, in his turn, he desires to say nothing displeasing to the world. He keeps back such points in his theology as are opposed by human pride; and gradually he becomes ashamed of them, although they may be very important parts of the divine truth. Father Ballou saw this danger, and guarded against it. He was determined that he would not be ashamed of the gospel of Christ.

SECTION XXII.—VISITS TO THE COUNTRY.

Notwithstanding father Ballou was fast advancing towards his seventy-fourth year, he showed no signs of being weary in the service of his Master. When he could be spared from his own flock, there were always societies that solicited his services, if they knew he was at leisure. This was the main reason why he passed so few Sabbaths, in the course of his very long life, without addressing some congregation. When Rev. H. B. Soule came to preach at School-street as a candidate, father Ballou went out into the country to succor destitute societies, or to preach for some ministering brother who was obliged to be absent from home. In this way he spent the most of those Sabbaths in which the society at School-street was hearing young men, with reference to the settlement of a colleague. If, however, he happened to be in Boston, and in the enjoyment of his usual health, he was sure to be in the pulpit, listening attentively to the speaker, and joining devoutly in the worship of God. At this time in his life, and even almost to the day of his death, he preached frequently three sermons upon the Sabbath, averaging each one hour in length, with more apparent ease than it could have been done by the young men. He would sometimes write a brief paragraph for some one of the Universalist papers, describing the labors of the Sabbaths spent in the country, like the following:

> "A VISIT TO FALL RIVER. — I spent last Sabbath [Feb. 11, 1844] in this pleasant town, and preached three discourses in the new meeting-house, which the Universalist society have erected there since the fire consumed their former house. This house is materially better than the former, and was much crowded with respectable and attentive hearers. The society is much larger than formerly, and great unanimity exists among them. Our worthy Br. G. is ardently engaged in his parochial labors, which are duly appreciated by all who attend on his ministry."

SECTION XXIII. — QUESTION OF A COLLEAGUE.

The younger portion of the congregation in School-street thought it would be well for the society to settle a colleague with their venerable pastor, to relieve him from toil, and give him the larger opportunity to indulge in his favorite pursuit of visiting societies in different parts of New England, and occasionally beyond those limits. For their spiritual father, who had now been settled in Boston more than a quarter of a century, and who was more than three-score years and ten, they entertained unbounded respect. He had won it, not merely by his age, and his long continuance with them, but by the spotless purity of his life, the affectionateness of his personal intercourse, and his humility. Not one among them all was there that did not love and respect him. Never did the question come up as to sundering the ties between him and them; he was to be with them still — their *senior* pastor, their friend and guide. His feeling in regard to this interesting question was this: He knew the necessity of having a young man to bear a class of cares in regard to the Sabbath-school and other pastoral duties. He acquiesced readily in the wishes of all; and made such suggestions in respect to pecuniary matters as opened at once the way for the settlement of a colleague with the least possible difficulty. It was just what was expected by those who knew him best. He could still continue to live in Boston, surrounded by his friends in that happy city, worshipping at School-street whenever he could be personally present, and preaching as might appear from time to time to be convenient, and conducible to the society's good. The elder part of the congregation could not acquiesce in the settlement of a colleague without such an understanding; and it was pleasant to all. Matters being in that form, the society invited Rev. H. B. Soule, of whom we have before spoken, to become their junior pastor; who commenced his duties as such on the 8th of April, 1844.

SECTION XXIV.— FATHER BALLOU AT THIS TIME.

The senior pastor showed but little the approach of age. His head was somewhat gray, but his form was as erect as at forty; his step was firm and vigorous; his mind as active as ever; his power of endurance great for one of his age; his willingness to labor for the cause unabated. The junior pastor, at the commencement of his labors, in writing to a friend in the State of New York, said:

"You will want to hear a word of our father in Israel. He continues in good health for a man seventy-three years old; he preaches yet as strong as most men at forty. Nothing but death will ever bring rest from his labors. Most men at his age would sit down, and in dreamy idleness, or mere social converse, wait their call. Not so with him; his God-given mission will not be finished till his lips are sealed forever; he will preach as long as he can stand; and as long as he does preach his ministry will be reverenced; — preach as long as he can stand! yes, and longer, — when his aged frame, pangless and cold, sleeps in the grave, — when that voice, eloquent so long with 'good tidings of great joy,' shall be hushed on earth, — then will father Ballou preach as he never did before, — his life, with its sainted virtues, its noble toil, its Christian zeal, will be a sermon, how thrilling, how divine, they will know who read it. May it be long ere it is written! God bless him in his latter days, and sanctify his example to the young servant who stands beside him!" *

Again, in writing to his parents, the junior pastor said:

"And you 'would like to hear father Ballou preach.' I do not wonder, and wish you might. He is one of the strongest-minded men I ever knew, and, in my opinion, one of the greatest men of the age. He has done a great intellectual work in his day, and he has not yet finished it. Finished it! — as though a man could finish his intellectual work on earth. Nay, aged as he is, father Ballou's great work is but commenced. He is a good man, too; I wish there were more like him. His example is a peerless one. God bless him, and spare him long to us! We need him. I love him, and I love to hear him preach." †

SECTION XXV.— RETROSPECTION.

Let us look back through the events recorded in this volume. It embraces sixteen years, namely, from July,

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* Memoir of H. B. Soule, p. 84.

† Ibid., p. 87.

1828, to the summer of 1844; and, in that time, what have we seen father Ballou perform?

Behold his faithfulness in attending the meetings of Universalist bodies, as associations and conventions. He had no worldly cares that interfered with the devotion of all his time and all his talents to the cause he loved. He was always happy to meet his brethren at those meetings, — not merely his ministering brethren, but his lay brethren of the common faith, who deeply loved and honored him. He was ready to preach on such occasions whenever duty called; but just as ready to decline when his services could be dispensed with, without disappointment to others. We do not think he was asked to preach as a matter of respect to his old age; but because the people — the clergy, as well as the rest — loved [as the junior pastor said *he* did] to hear him.

See him at dedications, ordinations, installations. At a dedication he would usually have the sermon, or the principal prayer; at an ordination or installation, the sermon, the principal prayer, or the charge. Seldom was he called on to deliver what is called the "Address to the Society."

He took up his pen whenever he judged it necessary, to defend what he believed to be truth. He did great good in explaining passages of Scripture supposed to be difficult, and reflected much light on the inquiring mind. He aimed to correct popular errors, especially in subjects of theology. He sought, as much as any one ever did,

"To assert eternal providence,
And justify the ways of God to man;"

and he was, we think, more successful in that effort than even the great Milton himself. Read his sermon entitled "God the Author of all Things," in which he treated the great question of the origin of sin with distinguished ability, conducting his argument in no way to release man from his criminality, or to take the government of the moral world out of the hands of God. He viewed God as the moral governor of the universe, perfect in holiness, goodness, wisdom and power, who had wisely permitted the existence of sin, which he would overrule for good. If he would overrule it *for good*, it was wise to permit it; but the sinfulness of sin lay in the sinner's motive, which was very different from that of the Creator. As a specimen of the manner in which father Ballou justified the ways of God, we refer to his sermon at the Convention in 1831, from the words "Suffer me a little, and I will show thee that I have yet to speak on God's behalf."

Aiming always to keep the unity of the spirit in the bonds of peace, he lamented sincerely any differences among Universalists. He respected in every person liberty of conscience and of speech, though he justified in no one an unbridled tongue. While, therefore, he held that every man had the right to express his honest opinions, he claimed the same for himself. When an opinion was expressed, it became a fair subject for examination; and he held that when a man was in an error, it was a favor to him to point it out, as it is a favor to a man who has lost his way to direct him to the right path. He therefore dealt freely with the opinions of mankind; and, while he loved men, he did not love their errors. He invited examination into his own opinions. If he was in error, he wished to be apprized of it. Religion, with him, was not a matter of compliments and soft words, but of truth.

He did not believe in the common doctrine of future retribution, but he never made that matter a source of difficulty with his brethren. He was strongly attached to *his* views of truth, and he expected others to be the same in respect to *theirs*. He asserted and defended what he believed with a noble independence, but yet with charity. He pushed his queries sometimes a little further than was pleasant to his opponent; but all the time he was seeking to make the truth manifest. He never wished to give offence to any one; but can this always be avoided by one who corrects the errors of mankind? He said:

> "We cannot allow that truth ought to be suppressed, if it happen to conflict with long-established opinions, and give offence to pious persons who have long been established in the popular doctrines of the day. If we consent to such argument, we thereby pass censure on that divine Teacher who warned his disciples to beware of the doctrines of the Scribes and Pharisees; and not only do we thereby charge him with fault, but justify his revilers and persecutors. In so doing, we should take the position occupied by those in our Saviour's time, who shut up the kingdom of heaven against men, and who would neither enter themselves nor suffer others so to do. If the master spirits who led in the Reformation, in the sixteenth century, had yielded to the fear of giving offence to a church which was imbued with error and corruption, the moral darkness which characterized that age might have continued a protracted night; and the benign light, which has made such salutary advances, might have been excluded from the Christian world."

See father Ballou, then, through the sixteen years embraced in this volume; and, above all, see the devotional spirit drawn out at the union meetings we have described. His fervent prayers, his faithful, affectionate addresses, at those meetings, can never be forgotten by those who heard them.

We close this volume by a tribute to his memory, published in 1844:

STANZAS.

BY THOMAS L. HARRIS.

[Written after an interview with father Ballou.]

Our venerable father draweth near
  His grave, his God, his everlasting rest;
Yet is that loving eye undimmed and clear,
  Yet hope and faith and gladness fill his breast.
As on the trembling verge of time he stands,
  The scenes of earth are fading from his eye, —
Before him rise the radiant Eden lands,
  Their light, their songs, their very odors, nigh.

In him the hero, saint and sage, combined;
  With holiest love his generous heart was rife;
And thoughts came forth from his clear, beaming mind
  Like blossoms shaken from the tree of life.
For God, and truth, and man, with toil and tears,
  He breasted trials fierce as martyr-flame;
His life has brightened God's eternal years, —
  Ten thousand hearts breathe blessings on his name!

His sun, yet brightening, seeks the glowing west,
  Soon in an everlasting day to rise;
Yet grief is wrong, for heaven is in his breast;
  And sorrow vain, for glory fires his eyes.

So with him we will journey near the tomb;
  Commune, rejoice, till his translation come;
Then view the spirit rise in holiest bloom,
  And hear the angel anthem, "Welcome home."

O! it is glorious thus to live, and write
  New truths in living beams on Time's blue sky!
Upborne by faith on wings of morning light,
  And full of peace, 't is lovely thus to die!
Where the full splendors of the godhead blaze,
  'T is bliss to track that angel-guided way,
While future generations hymn his praise,—
  The morning star of the millennial day!

NOTICES OF THE FIRST VOLUME.

The publisher believes he is doing a good service to the Universalist denomination in bringing out this valuable and important work. No other work has ever received so many and so high encomiums from the Universalist public. The author has for years been laying aside the materials of this work, and he has produced a book which the denomination hail with great satisfaction. We call the attention of the reader to the following testimonials.

From the Boston Transcript—

This volume gives the genealogy of the Ballou family, Hosea's, with the theology of New England at the time thereof; his religious education; his joining the Baptist Church, becoming a Universalist, and the cause; first five years of his ministry; his marriage, and removal to Vermont; his labors there; his ministry at Portsmouth, and his ministry at Salem, to Nov 1817. Another volume is soon to follow, to close the work. Mr. Ballou was always held in high estimation by those who knew him best, always a popular champion "of the faith that was in him," and now that he is dead, has more admirers and friends than when living. We commend these volumes to persons of all religious sects.

From Rev. B. Peters, Cincinnati, Ohio—

We predict for this work, written by a man so well known to the denomination, an extensive circulation. Besides, Mr. Whittemore's style is eminently calculated to please the general reader. His style is known to be singularly free from any thing like ornament or rhetorical *dress;* he deals in *facts*, and thus gives to the world an unvarnished biography which the largest class of readers will peruse with great pleasure and profit.

This valuable book should be procured and placed in the library of every Universalist in the country. And let me here add, that no work of a mere doctrinal character, will exert half the influence in converting an ignorant or prejudiced opposer, that the biography of almost any one of the great and good men of our denomination will.

From Rev. Lemuel Willis—

Portsmouh, N.H., Jan. 4th, 1853.

I think you have done the public, especially the Universalist public, good service in bringing out a full Biography of that excellent man; for though it presents, of course, many things in common with that published more than a year since, yet such is your arrangement, and the new matter that you have added to and interwoven with the history of the subject of your notice, that the work, I doubt not, will be read with great interest and do much good.

The express man delivered it about noon on the 1st inst.; and before I retired to rest that night I had read it through. I closed the book with an increased admiration of the character of this old minister of the New Testament, with whom it has been my privilege for more than 30 years to be acquainted, and for most of that period to meet and greet often at our public meetings. Now, that he has passed away, and we shall see his venerable and stately form no more in our midst, nor hear his words of wisdom and love in our counsels, it is well that his memory should be cherished; and I know of no better way to subserve that end than by letting the world know what he *was*, and what he *did*, as well as how he *looked* when he stood up to speak to the public in the name of Christ. All this is well presented, I think, in the work concerning which I now speak.

Though I could not adopt every view he entertained, yet that circumstance does not in the least diminish my estimation of his great ability and moral worth. The world is debtor to him, in no small degree, for what he has done in the cause of Christian truth, and his name, like those of Winchester and Murray, it will not willingly let die. Fraternally yours,

L. Willis.

From P. T. Barnum, Esq.—

Iranistan, Bridgeport, Conn., Jan. 11th, 1854.

Bro. Whittemore,—I have read the first volume of your Life of the Rev. Hosea Ballou with profound interest. I consider it a work of great value, not only on account of the interest which attaches to the venerable subject of that memoir, but as a contribution to the general history of Universalism.

Hoping it will soon be in the hands of every friend of Liberal Christianity, and be read by a great many of our antagonists,

I am, as ever,
Truly yours,
P. T. Barnum.

From the "Star in the West"—

The first volume has been issued. It is well written, admirably printed, and a valuable book. We were expecting a good book, and are not disappointed. Mr. Whittemore has arranged the biography of Father Ballou chronologically. He has also connected it with the labors of other men—his cotemporaries in the ministry. This seems proper. The life of this great and good man was identical with the early growth of Universalism in New England.

From Rev. Henry Jewell—

It contains a vast amount of biographical and historical information, not to be attained, so far as I know, at least not so readily, from any other source. Its title might be, "*H. Ballou; His Life and Times.*" How valuable this book for those who are but slightly acquainted with the particulars of our Denominational history; and of those men who took their lives in their hands and went forth to contend for "the faith once delivered to the saints." Sweet be their memory! Before reading this book, I thought I knew all about H. Ballou and his labors; but now I find how limited was my information of the venerable man.

From Rev. A. B. Muzzy, Concord, N. H., late of Cambridge.

Cambridge, Mass., Feb. 11, 1854.

Dear Sir.—I have read the first volume of your Life of Rev. Hosea Ballou with deep interest. It has given me a new respect for his character and services. While I dissent, as you will anticipate, from some of his interpretations of Scripture, you have convinced me of his true reverence for that book as an anthoritative record of God's word. He was undoubtedly among the pioneers in this country in avowing the great doctrine of one God in one person, and in dispelling the thick gloom of the Calvinistic theglogy. However one may regard his peculiar religious tenets, no candid man can rise from the perusal of your book without seeing that he was a preacher of rare independence of mind, singularly modest and conscientious, and devoted through a long life to what he believed the true worship of God, and to the inculcation of his views in season and out of season with a desire to bless his race. The happy execution of the volume makes me anxious to see the conclusion of the work.

From Rev. H. Bacon, Philadelphia—

He writes, "long association with Father Ballou, and a long cherished purpose to become his biographer should he survive the patriarch, together with the most ardent regard for his character and labors, gave to Mr. Whittemore peculiarities and incentives to gather facts and to make preparations for this work. We have gone through the volume with pleasure. We find in it a constant effort to make the theologian prominent and to exhibit the characters with whom Father Ballou was associated in the course of his ministry. This is the peculiarity of the book."

From Mrs. Waldo, daughter of Father Ballou—

When "Whittemore's Life of Ballou" is completed, I shall place it in my library next to the identical Bible which for nearly half a century was his constant companion,—and of which, through the kindness of my brothers and sisters, I am now in possession.

Once more I thank you, not only for the book which you have had the goodness to send us, but for the candor, patience and industry manifest in your efforts to perpetuate the memory of one who is most revered by those who knew him best

Praying for the welfare of you and yours, I remain, as ever,
Your sister in the Gospel,
Elmina Ruth Ballou Waldo.

From Rev. E. Fisher, of South Dedham—

The first volume of the "Life" of Father Ballou, I have read with satisfaction and profit. There are few men in any age who have the ability to make a lasting mark upon their own or succeeding times; but he, without doubt, has done this, and will therefore be remembered long after the present generation has passed away. The work of making a lasting memorial of his noble qualities, and faithful labors, which you have undertaken, is highly useful and praiseworthy. That portion of the volume relating to his Correspondence with Rev. Joel Foster, was entirely new to me. I have felt much interest also, in the developement of the successive steps, by which he attained that system of doctrine in which he finally rested.

From Rev. R. Streeter—

I have space only to say, that I have read it carefully and impartially, and have no wish to do the work more or less than simple justice; nor does it need more, to be highly valued and approved. Several things should be favorably considered : 1. The important and leading facts and events are narrated with singular accuracy, and in due order; 2. The *date* of each fact or incident, is given on one page, and the *age* of the subject of the memoir, at the time spoken of, on the other; a very convenient arrangement. 3. The *outlines* of his most important works—indeed, *all*, as we may say, so far as this volume goes, are given so clearly and fairly, that clergymen and all book men, may estimate the value of each, to a good extent, and the exact *end* it had in view, before reading it. 4 There is, so far as I can see, a manly impartiality pervading the whole book, as regards *peculiar* tenets of the venerable Ballou; no wish to obtrude anything, by giving it misplaced or undue prominence.

From Rev. G. H Emerson—

It is but just to say that the work evinces a good deal of labor—the spare moments of many years have been employed in collecting its materials. Mr. Whittemore's work is for the most part, an account of Hosea Ballou *away from home*—among his religious brethren. It is his theological biography—giving his early religious experience, his first theological thinking, the progress of his opinions, his controversial relations and experience,—is, in fact, a sort of running history of the denomination, Hosea Ballou being the central figure. It gives, however, many new facts relative to his personal history. The style of the composition is plain and clear, without any rhetorical flourish.

From Rev. C. Gardner—

I must not fail to mention the fact, that I am under very great obligations to you, as are all our denominational brotherhood, for the excellent work you have done in giving the public so full, and so complete a Biography of Father Ballou, in the earlier part of his life and ministry, as you have now placed in our hands. It is what we needed—what we wanted—and what alone could satisfy the Universalist denomination. As far as you have gone, we can ask nothing better—nothing more.

From Rev. I. D. Williamson—

It is a well printed volume of 420 pages, and contains a life-like portrait of the venerable man whose history it records. Of all living men, probably Thomas Whittemore is best prepared to write the life of Father Ballou. He was his intimate friend and companion for many years, and was long in the habit of writing down at the time, any items and facts in regard to the scenes through which he had passed, as they fell from his lips in familiar conversation.—These perhaps were not very numerous, for of all men we ever knew, Ballou talked least of himself. In short it is such a work as our denomination wanted, and we have no doubt it will be read with eager interest. The present volume closes with the removal of Father Ballou to Boston, and is to be followed by others, bringing up the biography to the closing scene.

From Christian Register, Boston—

The present work aims not only to give a personal memoir, but to embody the doctrines, arguments and modes of defence of modern Universalism. It details some of the controversies of Mr. Ballou with his opponents, in which his peculiar skill of attack and defence are exhibited, as well as the arguments and interpretations on which Universalism relies.

From Rev. J. G. Adams—

I have given the first volume of the 'Life of Ballou,' an attentive reading, and have been deeply interested at every step of the history of this honored man. I like the work because of the manner in which you have made it up, and especially for its theological and denominational character. You had much material of which to make the book, and I am thankful that you have wrought it into such an agreeable form.

From Rev. Wm. A. Drew—

We find the book before us valuable, not only on account of the Biographical facts relating to the character of its subject, but also for the general information it gives to the public on the subject of our doctrine and denomination in the United States. Mr. Whittemore is *the* man, above all others, to prepare the Life of Ballou. No man knew him better; no man had *studied* him so well. Ballou was his spiritual father; and from his early days he had been with the good man, in the family, in the Church, and in the world.

From Rev. John Moore—

I have been highly delighted by a perusal of its fairpages. The history of the early struggle of the leaders, in the severe conflict which Universalists were obliged to encounter with Partialists, which you have so fully given, is very valuable on account of its instruction to the great body of our brethren, of the Abrahamic faith. The full and minute account of the early Theological life of Father Ballou—his ardent love of the doctrine of impartial grace—his devotion to the work of its ministration—his unflinching fidelity to the truth—his honesty and simplicity—his pure Christian character—his untiring labors in the vineyard of our Divine Master—and his recognition of the leading of Divine Providence, which you have presented, cannot fail of quickening all who read the book to a sense of obligation to God as the originator of that glorious truth, to which Jesus was sent to bear witness.

From Rev. T. J. Greenwood—

We bless God, for His truth's sake, that this volume has been published, and is to be followed by another on the same general theme. It is a work which we have never doubted would be written, because we have felt that the public good would require it, and the voice of our Zion demand it.

From Rev. Moses Ballou, Son of Rev. David Ballou—

I cannot refrain from expressing the satisfaction which it has given me, and my joy that such a book has been given to the world. Hosea Ballou may be said to have done more in changing the religious complexion of New England, than any other man; and it seems especially fitting to my mind, that a likeness of him should be taken, set in that interesting and important framework of events which embrace the principal points of a great theological revolution. Such a likeness you have fairly commenced. To every true-hearted Universalist, it will be gratefully welcome. Its historic worth can hardly be estimated, for it has gleaned up many a sheaf for the garner, which might otherwise, have been trodden underfoot in the hurried and tumultuous march of time.

Accept my thanks, also, for the notice of my excellent father, which your work contains. He was different, in some respects, from Hosea,—not popular,—but truly great,—not as the world counts greatness, but in a higher and better sense. All you have said of him was richly deserved.

From Rev. Benj. Whittemore, Son-in-law of Father Ballou—

I have read the book through, although I received it but yesterday. I am much pleased with its chronological arrangement. It is a continuous history; and we have no difficulty in ascertaining *when* and *where* the circumstances occurred to which you refer. You take us over the roads in which Father Ballou travelled, and the fields in which he labored, and shew us how he travelled and how he labored. You have quoted largely from some of his works which are now almost unknown. Some of these works are very valuable and ought to be reprinted. Several of them might be united in one volume.

From Rev. Eli. Ballou, Editor of the Christian Repository—

We have been exceedingly interested in reading it, thus far, not merely because it portrays the mind, the growth and religious experience of one of the most remarkable, greatest and best men of the age, but because it is really a history of Universalism, and of the denomination of Universalists in this country, especially in New England. It contains much of the history of the early contemporaries and co-laborers of the venerable Patriarch in our Israel, whose life is so identified with our denomination.

From Rev. J. M. Austin, Editor of " Christian Ambassador "—

It is not only a Life of one of the most distinguished men and soundest theologians who has ever appeared in our midst, but it is in fact to a good degree, the history of the Universalist denomination, from the time that Hosea Ballou became an advocate of the world's salvation. Mr. Whittemore was peculiarly fitted for this work. Having been, for the most of his life, on terms of intimacy with the venerated subject of his memoir, and having occupied a position which has made him personally acquainted wlth the transactions of the general body of Universalists for the last quarter of a century or more, and familiarized him with its entire previous history, he has been enabled to bring forth a work clothed with great interest to all lovers of Universalism. It abounds with narrations, salient anecdotes, with sketches of various scenes in the early preaching, discussions, and personal intercourse of Father Ballou, with the arguments and illustrations he used, and the change of views he underwent, even after he had become a Universalist; all of which fill the work with the greatest attractions.

From Rev. E. H. Chapin—

I thank you for a copy of your Life of Father Ballou, and shall, no doubt, derive interest and profit from the perusal.

From Rev. G. W. Montgomery—

Mr. Whittemore has presented us a work replete with attraction, not only on account of the eminent man of whom he treats, but also in reference to its historical associations. We have read it with great pleasure, and feel justified in saying that it is an honor to the denomination and its author, and should receive a wide patronage.

From Rev. C. Spear —

No man in this country was so well qualified as Mr. Whittemore to prepare the life of Mr. Ballou. With a very intimate acquaintance of many years, and with ample materials, he has given to the world a faithful history. The present volume embraces a long period, commencing with the very birth of Mr. Ballou, and extending on to the year 1817. The next volume will contain a view of his labors in Boston and elsewhere. When completed, the whole will be a valuable addition to ecclesiastical history; for few men have filled so large a space in the religious world, or produced such marked changes in the theology of his age. We heartily commend the work.

From the Hingham Gazette—

It is, in fact, a truthful history of that faithful preacher's life, discouragements, labors, and triumphs, up to the time of his removal to Boston. It also contains a history of the denomination with which he was connected; for he was so identified with it, that his biographer could not write the history of the former without including that of the latter.

From Rev. Hosea F. Ballou, oldest son of Father Ballou—

No less sublime is it to see him who acknowledges himself the *spiritual son* of that father, embodying his biography and history with the history of his time and preserving the monuments of his intellect and productions of his giant mind, for the perusal and contemplation of future generations.

I hope no less for the good of our common Zion, than for the memory in which the hearts of his posterity are baptized, that *both*, with your concluding volume, may be found in the hands of (at least) every Universalist.

From Rev. A. A. Miner, colleague pastor with Father Ballou—

Br. Whittemore, I have read your Life of Father Ballou with deep interest, and you will allow me to say that I regard it as a work of very great value. Saying nothing of its general historical excellence, as connected with the early progress of our cause, in which light alone it is of great worth, I can but admire the manner in which you make the subject of this biography pass before the reader in all the marked occurrences of his life. We see him continually in the public positions of pastor, preacher, and theologian, which he so eminently honored.

From Rev. S. Cobb—

This long expected work is now out of press. The volume before us, rather, is one-half of the work, as the author finds it necessary to make more than one volume to carry out his plan. We have not had time to read this volume, but by looking over the table of contents, and dipping into its pages here and there, and adding our knowledge of the author, we feel authorized to say that the work will be found one of great value.

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